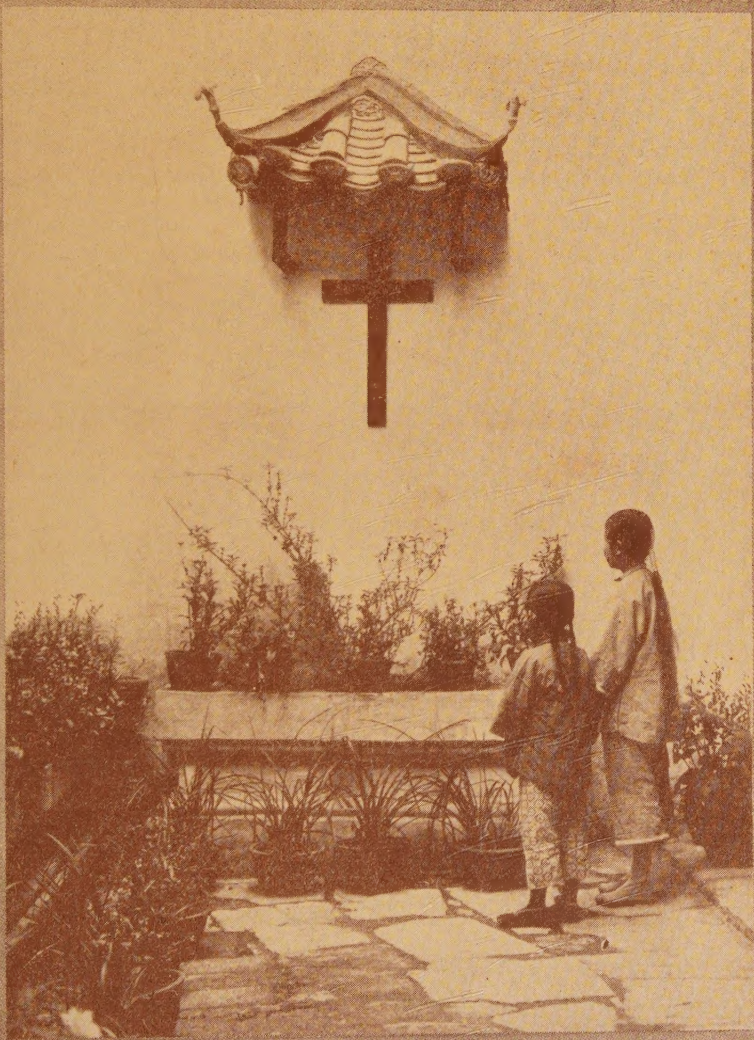


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## CONTENTS

Frontispiece—The Power House of the Church in China: First Stage..... 364

### STORIES FROM THE FIELD

The Power House of the Church in China: Central Theological School in Nanking .....	Dean Ridgely	365
The Church and Her Students in Idaho.....	Rev. H. H. Mitchell	369
Reconstruction Means Growth in St. John's University, Shanghai, Rev. F. L. Hawkes Pott, D.D.		371
Wanted a Cornerstone: Many Missions but No Church in the Dominican Republic .....	Mabel Wyllie	374
Bishop Carson Opens a Door in Haiti.....	Bishop Carson	377
What Is the Church Mission of Help.....	Mary Willcox Glenn	381
New Points of View in Old Jerusalem.....	Bishop MacInnes	384
Dawn on the Snow-Capped Rockies: A Story of the Meetetse Trail, Dean Blaske		387
Consecration of St. Luke's Cathedral, Ancon, Canal Zone, Rev. Clayton E. Wheat		397
Round the World With Miss Lindley—VI: The Philippines, Manila; China, Wuchang .....		398
The Glorious Job of Being a Missionary in the Arctic.....	Ruth T. Thomas	403
Under the Shadow of a Sacred Mountain in Africa.....	Rev. James Dwali	405
Brief Items of Interest From the Field.....		407
Pictorial Section: Eight pages of Pictures from Various Fields.....		389

### EDITORIAL

Sanctuary of Missions.....	408
Progress of the Kingdom.....	409

### THE NATIONAL COUNCIL

Meeting of the National Council.....	413
Departments:	
Missions and Church Extension.....	415
Educational Division.....	415
Foreign Born Americans Division.....	417
Christian Social Service.....	417
Field .....	418
Speakers' Bureau.....	419
The Woman's Auxiliary.....	420

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THE FIRST STAGE OF THE CENTRAL THEOLOGICAL SCHOOL, NANKING  
*The two men who sat at one end of the table and the professor who sat at the other in the  
vicarage, Hankow, in 1913*



# The Power House of the Church in China

How a Theological School Grew Out of "Two Men at One End of a Table and a Professor at the Other"

By the Very Rev. L. B. Ridgely, D.D.

Dean of the Central Theological School of the Chung Hua Sheng Kung Hui



DEAN RIDGELY

has recently called "the heart of the Church's work" in this land—"The Central Theological School of the *Chung Hua Sheng Kung Hui*."

In that year and month the writer, who had for seven years been dean of the Divinity School in Boone University, Wuchang, was sent over to Hankow to begin the work of giving advanced theological training to graduate catechists who had already done not less than three years' satisfactory work as such and seemed likely to prove fit men for Holy Orders.

The work began with two such men and with this one priest to conduct it. The men lived in the Catechetical School and the dean a mile or more away in the British Concession, in the vicarage of the English church, where he acted as chaplain for the British community, there being no special clergyman at hand for that duty and no other house for him to live in.

Small and simple as it was, this beginning was called "All Saints' Theological School," and a Divinity School it essentially was, though like Garfield's ideal university, it consisted only of two students sitting, not "on a log," but at a table, with a professor at the other end. Sometimes the students journeyed

up to the dean at the vicarage, and sometimes he journeyed down to them. There were no suitable books to put into their hands for this more advanced study, and the professor's only practicable plan was to lecture in Chinese, giving a mimeographed abstract, and letting the students return a report of what they had absorbed, filling in with their own notes of what he had said in the lectures.

At the beginning of 1915 a new class of six men entered. These too lived at the Catechetical School, and the dean still had no other house to live in except the vicarage—a very beautiful and commodious one, but living there carried with it the obligation to do the work of chaplain in the British Community, along with his school work. Both positions were now much heavier, but two or three of the clergy, Chinese and foreign, helped by taking some classes or lectures. The students still had to trail up to the Cathedral, a mile away, for the lectures, or else the clergy had to journey down to them. We called our school in those days the "Peripatetic School."

In the fall of 1916 the Rev. Mr. Mather came to us from North China, loaned to us by Bishop Norris to assist in the teaching. He remained with us till January, 1917. So the English diocese showed its interest in the work, and from that time on began to send us students.

The diocese of Anking had from the beginning coöperated, and now, 1917, the diocese of Shanghai decided to unite with us and make the School a general one for the whole of the American Mission in China. This was not to displace the existing Schools in the





THE SECOND STAGE OF THE CENTRAL THEOLOGICAL SCHOOL

*At the right of Dean Ridgely sits the Rev. Y. L. Liao, head of the Catechetical School; at the left of the Dean (the place of honor) is the Rev. Mr. Tong, Chinese Professor of Theology*

Universities, St. John's at Shanghai and Boone at Wuchang, but to do a different work, taking men who, while properly qualified in mind and education to receive the training, had not received an English education and so could not take the courses as given in those schools in the English tongue.

The School was now called "The Theological School of the China Mission" and began on this basis in September, 1917. The diocese of Shanghai set apart the Rev. Mr. Tong to be a professor in it, sending him first to America, where he took two years in the Divinity School at Philadelphia and won great honors. He was already a graduate of St. John's, Shanghai, and experienced both as pastor and as teacher in the Catechetical School at Wusih.

The new class that entered in the fall of 1917 numbered fourteen, coming from six different dioceses, our own three American and three of the English dioceses.

It required some management to ac-

commodate this larger number of students, but, thanks to the courtesy of the faculty and the students, we were squeezed in. Still we remained a peripatetic school, for the dean still remained chaplain of the English church and lived in the vicarage; the two other clergy who assisted lived still further away, in the Chinese city, and the students came up to the Cathedral for part of the lectures while the clergy traveled down to them for the remainder.

In September, 1919, nine more students arrived, three from the English diocese of Shantung, three from Shanghai, and three from Hankow. To accommodate these at the Catechetical School it was necessary to rearrange the classrooms, do some carpentering and buy some new furniture, but all this was cheerfully done and the work went on with a great blessing now added—a Chinese professor of Theology, in the person of the Rev. Mr. Tong, just returned from America, after his two years in the Philadelphia Divinity School.





STATUES ON THE ROAD TO THE MING TOMBS IN NANKING

*Nanking is the present home of the Central Theological School. It is one of the most interesting places in China historically. The approach to the Ming Tombs is famous for its gigantic statues of men and animals*

And now came our next great step in advance.

For seven or eight years the American dioceses had been in communication with the English dioceses with a hope of being able to arrange some plan of coöperation by which the work of theological education might be carried on in a more thorough way, the forces of the Anglican Communion in China, both of money and of men, be utilized to the best advantage and the standard for the education of our Chinese clergy raised higher.

Now at last the negotiations had come to a head. In the general Synod of 1915 a constitution was established for "The Central Theological School of the *Chung Hua Sheng Kung Hui*", standing in much the same relation to the Church in China as the General Theological Seminary in New York does to the Church in the United States, supported by the united interest of all the dioceses and all the Anglican Missions, American, English and Canadian, now represented in China and united in

the General Synod of the *Chung Hua Sheng Kung Hui*.

In June, 1919, the Board of Directors of the Central Theological School decided to locate the School at Nanking, the ancient and historic "Southern Capital" of China, where the "Heavenly King", the leader of the Taiping rebellion, in 1853 established his "Kingdom of Heaven". Nanking is a city now much decayed in glory and no longer a national capital but is still the provincial capital, very much in the center of things politically, and still more so nationally and socially, but also—which is important—a great center of Christian mission work.

An appeal was now sent out to the Church in America, Great Britain and Canada. The American Board of Missions in New York immediately appropriated money to buy land, but as there were as yet no buildings and no money to erect them it was thought better that the School should continue as an American institution till some substantial arrangement could be made for housing.



The accommodation at Hankow, however, now being too limited, in 1920 the School accepted the invitation of the diocese of Shanghai and moved to Wusih, in Kiangsu, four hundred miles away, to occupy the Catechetical School of the Shanghai diocese, just then vacant.

With 1922 came new encouragement.

In 1922 the Rev. Mr. Mather, of the English diocese of Peking, who had been elected dean of the Central Theological School, came to Wusih and took up work in the School, although it still remained American and under the American dean, until the "Central" School could be gotten into practical working shape. With him came four new students from his own diocese, making the School number altogether thirteen.

At last, in the summer of 1922, it was resolved to move to Nanking, our "looked-for" city, and accordingly, in September, the new "Central Theological School" assembled there, with the same faculty, but with the Rev. Mr. Mather now taking up his work as dean. It was a new step, but we are still "peripatetic", for our wanderings are not yet over. We were able to come here only because the American Church Mission has generously and hospitably offered us the use of a large Chinese house, next the parish church, a house which they have purchased for parish uses but graciously loaned us free of rent for a year or two. The house is big enough for all the present uses of the School, except for the residence of foreigners. The dean, in fact, has taken up his quarters there, in two Chinese rooms, taking most of his meals with the students and eating Chinese food with them; but the parish has been still more generous and allows for the Rev. Dr. Ridgely's use, free of rent, a newly finished foreign house, built for the residence of the assistant foreign clergyman of the station.

On the 19th of January, this year, 1924, we graduated our first class from

the new "Central Theological School", a class of five, and already there are eight men entered for the new class, which begins with the new year, February 20th. Six of the present middle class go on as seniors this coming term, six of the juniors go on as middle class, and one who came in on trial last term joins the new junior class, so that we shall begin the new year with not less than twenty-one. Already, as the fruit of our work since 1923, we see thirty-six men in Holy Orders who have had more or less of their training with us.

So stands the "Central Theological School", a living and thriving organ of the Church for the education of clergy in China, a vigorous and promising, healthy and growing, child, without house to live in or roof to cover it. The ground on which to build is already bought, but we have as yet no buildings.

This Central Theological School will do much to assure the future of the Church in China by helping it to lay foundations which will render it independent of foreign aid, through the raising up, year by year, of a succession of worthy and competent pastors for the ever-increasing Christian congregations, handing down to them the precious heritage we have received, and committing to them the "Faith once delivered to the Saints", taught and handed on by men "apt and meet for their learning and godly conversation to exercise their ministry duly, to the honor of God and the edifying of His Church."

OUR Japanese Mission in Seattle, where the Rev. Gennosuki Shoji is in charge, has taken the banner for two years for the largest per capita Church School Advent Offering for diocesan missions. This mission has to have two sessions of the Church School, one in the morning and one in the afternoon, because they have such poor rooms and such small ones for their work. One of the greatest needs in this diocese is new buildings for this mission.





THE CEREMONY OF  
BURYING THE  
HATCHET

# The Church and Her Students in Idaho

The University of Idaho Sheds Light  
on Mountain and Prairie

By the Rev. H. H. Mitchell

Rector of St. Mark's Church, Moscow



IDAHO PUNTING FROM  
BEHIND THE  
LINE

THE diocesan seal of Idaho bears the motto: *Lux inter montes*, "Light on the mountains."

Idaho is larger than the combined states of Rhode Island, Vermont, New Hampshire, Massachusetts, Connecticut, Maine, Maryland and Delaware, with the District of Columbia thrown in for good measure. It is 490 miles from north to south and varies in width from fifty miles in the northwest to 300 miles across the south. In fact, Idaho may be said to extend from Naples to Samaria and from Ontario to Geneva, towns in the four corners of the state.

It has mountains over 12,000 feet high, and is well supplied with water from its large rivers, especially the Snake, which has a course of one thousand miles in the state and forms one-third of the western boundary.

The population of 431,000 is more than thrice what it was twenty years ago. About 6,000 are baptized members of our church, i. e., less than two per cent, with only twenty-one clergy to cover this vast field. The people of the south are chiefly Mormon and it is estimated that if ever two states were formed by a separation of north and south, it would add another Mormon state to the Union.

The capital city is Boise, a beautiful city in the southwest with about 21,000 inhabitants, where the bishop, the Right Rev. Frank Hale Touret, D.D., lives.

Moscow, where the State University is located, is the city where pines and prairies meet. It is the center for wheat, diversified farming, fruit or-

chards and stock raising. The mountains are only seven miles away. It is a well-situated city of about 4,000 people. The number of students in the University, including summer school and short course men, is about 1,500. About 10 per cent of these are members of the Episcopal Church. A comparison of percentages of Churchfolk in the State and in the University is a good proof of the oft-repeated statement as to the intellectual standing of Episcopalians in a community.

Our church students have a center of unity in the "Episcopal Club," which embraces all communicants and "preferences". This club is a unit of the National Student Council. Once a month they have a corporate communion in the parish church of St. Mark. The average attendance is thirty.

Monthly meetings of a social or educational nature are held on some weekday. At the opening of college in September a reception is given by the rector in the guild hall to welcome all old friends and newcomers. The annual election of officers of the Episcopal Club takes place at this time. In the spring we have our annual picnic in the mountains, seven miles away.

There is probably no work of the Church in Idaho today so important as this work with the student body. The young folk are away from home for the first time in many cases. They feel a loosening and freedom from the restraint of home habits and surroundings. They are imbibing new, and at times what seem to them to be revolutionary





SCENE FROM THE HISTORICAL PAGEANT STAGED BY THE STUDENTS  
*Sacajawea, the Indian girl, points the way for the explorers, Lewis and Clark,  
 on their long trip through the great unknown Northwest*

ideas, and it is at this time the Episcopal Club steps in and says: "Steady, there! Just come along with us until you feel your feet. Come to our service, or Communion, or meeting, or entertainment, or whatever it may be, and we will hold you up and help you."

In our student body we have men and women from as far away as Illinois and Massachusetts; also from China. Three members of the Holy Orthodox Church of Russia have affiliated with us and are members of the Episcopal Club and communicants.

In St. Mark's parish the students form about half the choir and congregation; all of the Sunday School teachers are students; some are members of the Brotherhood of St. Andrew. Three of them have taken charge of church and Sunday School in a neighboring Mission. Two students, one from Idaho University, who were teaching in a city in Montana, took complete charge of and built up a large

Sunday School in the town in which they taught. Our Church students are prominent in many other ways. One is head of the Associated Student Body of the University. Another is at Oxford as Rhodes Scholar. Another has been on the Varsity football team for two years. Many are leaders in their fraternities, sororities, in scholarship and in character.

Last year the University staged a wonderful open-air historical pageant called "EE-da-ho, or the Light on the Mountains". It was attended by over 4,000 people. The play was written by a member of the Episcopal Club.

It is for us to strain every effort to see that these students become and continue as leaders in Churchmanship. The Church at large ought to help in this work and give every possible aid and comfort, for it is a task which concerns not the parish of Moscow only, nor even the State of Idaho, but reaches out into the nation and into all the world.





LIBRARY OF ST. JOHN'S UNIVERSITY

## Readjustment Means Growth in St. John's University, Shanghai

The Last Six Months Have Seen Important Changes—The Outlook for the Future Very Bright

By the *Rev. F. L. Hawks Pott, D.D.*  
President of the University

**A**LTHOUGH there is not the same variety in educational work as in other branches of missionary enterprise, yet of course there is always change and movement.

Sometimes the movement is of such a nature as to cause us considerable apprehension and inconvenience. Such was the era of the students' strikes in regard to the Japanese policy of aggression. Agitation of this character, we are glad to say, has not taken place now for a long time. But there have been considerable change and growth in connection with St. John's during the last six months, making the period one of outstanding importance.

In the first place, the geographical separation of St. John's and St. Mary's has been finally effected. St. Mary's Hall has removed to the spacious premises and the newly erected commodious buildings, situated half a mile from the St. John's campus. Instead of being tucked in at the back of the University in a limited space, and instead of crowded and poor buildings, it has a beautiful home of its own, and ample accommodation for 300 students.

In former days the premises occupied by the girls were divided from St. John's by unsightly walls. With the removal of St. Mary's the walls have gone, and the whole property is thrown into one campus. The old buildings of St. Mary's—many of them like rabbit warrens—have been removed, and in their place a new building for our Middle School is now in process of erection.

This completes the quadrangle which was begun when Twing Hall was erected, the only part of St. Mary's that has been left standing. The whole building will be known as Seaman Hall in memory of Mr. J. F. Seaman, a former American merchant in Shanghai, who exhibited in private and business life the best qualities of the Christian gentleman. The money for its erection was contributed by his widow. It is interesting to note that the gift is made to an Episcopal institution by a member of the Baptist Church in memory of one who was a Quaker.

The building now occupied by the Middle School will be converted into dormitories for collegians and will be renamed Schereschewsky Hall. Thus at last, after all these years, the name of the founder of St. John's, the one who had the vision of the development of the Christian University in China, will be commemorated in a suitable fashion.

In the second place, the number of students enrolled at St. John's has now passed the 700 mark. The growth year by year has been constant, and the time has come when we feel that we must impose upon ourselves certain definite limits. It has been decided that the maximum number of students will be 800—500 in the College and 300 in the Middle School. We believe that our emphasis must be placed on quality rather than on quantity, and that in that way we will be rendering a greater service to China.





ADMINISTRATION BUILDING AND PRESIDENT'S RESIDENCE, ST. JOHN'S UNIVERSITY  
*The campus of St. John's is beautiful both in its natural surroundings and in the dignified buildings of semi-Chinese architecture*

When writing about a college, the temptation is to tell about courses of study, the members of the faculty and questions of administration, but we realize that such matters are only of interest to trained educators, and that the life of the students is what most people would like to be informed about.

I think we may say that the general tone of the student body has never been better. The students have been busy with many forms of extra-curriculum activity, social, athletic, literary, musical, philanthropic and religious.

There is in China, as elsewhere, a growing sense of the responsibility of the educated man for the welfare of the community and the betterment of social conditions. Hence some of our students are supporting a free school for the poor and the illiterate class, and are doing some work in connection with a Community Center that has been established about three-quarters of a mile from our gates. Others have been taking part in the investigation of conditions as to child labor in the factories and mills in our neighborhood.

As to the religious side of the life, there has been considerable interest

among the non-Christian students in regard to Christianity. We had the great privilege of having with us for eight weeks the Rev. E. S. Drown, D.D., Professor of Theology at the Cambridge Episcopal Theological School. On Wednesday evenings, in the chapel, he gave a series of addresses on the important doctrines of the Christian Church. These were well attended by both Christian and non-Christian students. On Christmas Eve there was a most impressive service in the chapel at which nineteen students were baptized—eleven from the College, four from the Middle School, and four from the Preparatory School near our gates.

The building program of St. John's is gradually being carried out, and the students are now engaged in a campaign for raising funds for the proposed Social Hall, to be erected in memory of Mrs. S. N. Pott. The Alumni have already raised about \$6,000 for this purpose and the students are now engaged in raising another \$4,000. This Social Hall will play an important part in the life of the institution, furnishing the students with a place for their meetings, indoor games and social gatherings.





ST. JOHN'S BOY SCOUTS LEADING A PROCESSION

*St. John's formed the first Boy Scout Troop in China and was closely followed by Boone University, Hankow*

At the close of last term our Shanghai Branch of the Alumni Association held its annual banquet. Bishop Gailor and Dr. John W. Wood, who were in China at that time, were the distinguished guests of honor. Both made addresses to an enthusiastic audience of about 300. The alumni are planning to organize a campaign for raising an endowment fund in connection with the fiftieth anniversary of the founding of St. John's, which will be celebrated four years hence in 1929.

There is much that is discouraging in regard to China at the present time. The political outlook is exceedingly dark. All reform movements are crippled, owing to the chaotic condition of affairs in the interior of the country. Banditry is rife, and in many districts there is no security for life and prop-

erty. On the surface one would say that China is retroceding rather than advancing.

Over against the gloomy side of the picture one can place the host of young men and women eager for knowledge, and longing to do something to save their country. The spirit of national consciousness is growing, and new religious and educational forces are at work in the country. Sooner or later the forces that make for the uplift of this country will overcome those that are holding China down.

St. John's is proud of what has been accomplished by some of her alumni in the work of Church and State, and looks forward to furnishing in the future an increasing number who will help in advancing the Kingdom of God in this land.

## Alaska to Japan—Greeting!

"Enclosed you will find a check for thirty-five dollars, the balance of the Communion Alms for the year 1923 in St. Thomas's Mission, Point Hope, Alaska. It is the wish of our people that this amount be their gift to the

mission stations in Japan which suffered so terribly. They would send more if they had it. Times are not prosperous with them with the drop in the fur market and the poor prospects for the present trapping season."





## Wanted: A Cornerstone!

An Archdeacon with Seventeen  
Missions and Not a Single Church  
—A Kitchen Table for an Altar  
and a Lantern by Which to Read  
the Lessons

*By Mabel Wyllie*

Wife of Archdeacon Wyllie of the  
Dominican Republic



SAN ISIDRO is one of our many missions in the Dominican Republic. It is a sugar estate a little over ten miles from Santo Domingo City. On this estate are more than a thousand souls, who know little of life but its grind of hard work from morning until night, or from evening until morning, in order that the world at large may have its sugar.

Two services are held here every Sunday by Archdeacon Wyllie or a layreader, Sunday school and evening service at three o'clock and another evening service at half-past seven. This sugar estate does not provide a place for the spiritual need of its people. It has one dilapidated schoolroom where a Dominican woman, with scant equipment, tries to give the children some education. On Sunday evening, when there are no "movies" in this room, the Archdeacon is given the privilege of holding service. Needless to say, on most occasions the services have to be held outside, in the moonlight, or in some alley, where twenty to thirty gather to worship, sitting on the ground or on chairs brought from their houses, with a borrowed kitchen table for an altar and a lantern by which to read the lessons. A few prayer books and hymnals have to do for all. The inspiration of such honest worship in contrast to the alluring attractions in the vicinity of movie pictures, gambling dens, cock fights or the native dance with weird primitive music, makes a deep impression.

Then, as you look around, the homes of these people make your heart ache, for they consist mostly of one barren room or "shack" as they are called, crudely and hurriedly thrown together to house the employees of the mill, with no thought for the families they will need to shelter. In these one or two tiny rooms, five to eight live, eat and sleep. There is possibly one bed, no mattress, only a cover thrown over. The children sleep on the floor, the little ones in boxes or hung up in hammocks. During the rainy season the children take colds from the leaky roofs and poorly-built houses. There is always sickness of some kind. These people ought to be visited, clothed and relieved, but more demands are made than the Church can always meet. This fall nine infants were born in these unsanitary houses. As they were only cared for by a midwife, later several had to be sent for treatment to the hospital in the city, and relief to meet these needs was from the Red Cross Chapter.

In a territory of 14,000 square miles are only two Episcopal ministers and one paid layreader to administer to more than 30,000 English-speaking people; the Rev. A. H. Beer is stationed at San Pedro de Macoris and a colored layreader at La Romana, while sixty miles away, in Santo Domingo City, Archdeacon Wyllie is trying to administer to seventeen other missions, extending from Puerta Plata on the north of the Island to Boca Chica on the





THE COMING GENERATION ON A SUGAR ESTATE IN THE DOMINICAN REPUBLIC  
*The distribution of cards and pictures from the Church Periodical Club accounts for the wide grins*

south. Yet in not one place—not even in the capital, Santo Domingo City—have we a church, only temporary chapels made from some room in a building.

It makes our hearts ache to think we can not yet provide a better place in Santo Domingo in which to worship our Lord. We have worked, and are laboring hard, for the funds to build our churches, and by means of pledges and our "Gift Shop" we have accomplished much, but alas! much yet remains to be done before we have the joy of laying the cornerstone of the first Episcopal church in the Dominican Republic. One consolation we have is, if we do not have churches we *do* have congregations. Even in a sugarcane field, or on the sandy shore at Boca Chica, within one-half hour people can be called together for a service.

Nature has been kinder than man in the Dominican Republic. Here, more

even than in Cuba or Porto Rico, you see the glorious goodness of God in the luxury of fruits, flowers, scenery, climate, mountains, valleys, rivers and babbling brooks. There are magical moonlight nights when the stars sparkle and the Southern Cross shines out clearly, and you are thrilled with the wonder of it all.

The Dominicans are proud of their country. Their motto is *For God and Country*. It seems to me, though, that they have never had a fair chance, being "victims of misfortune" by reason of their past history, which has kept the country unsettled and uncivilized and delayed much progress in education and religious study. Consequently they are often misjudged and unfairly treated. As friends we find them most loyal, but as enemies they have not been taught to be forgiving.

Under the protectorate of the United States, during the period of 1916 to



1924, much has been accomplished. Great progress has been made in sanitation and in legal judicial reforms. The progress in education is seen in the number of new public schools both in the cities and rural districts. The hospitals are better equipped, even a training school for nurses has been started, and through the Dominican Chapter of the American Red Cross efforts to protect and improve conditions of life throughout the country have been undertaken.

I believe the spirit of the Dominican Republic is one of progress, both materially and spiritually, but the country needs better coöperation and understanding with the United States, with more brotherly love shown on both sides, before great advance politically and otherwise can be accomplished. New roads are constantly being opened, bringing the people more in touch with each other, and the revival and opening of its seemingly dead Roman Cath-

olic churches of six years ago is certainly a sign of spiritual quickening.

Let us, as patriotic and Christian people, examine ourselves and see what part in the destiny of this island is ours. It surely lies in one of three ways, by service, by prayer, or by tangible gifts. Let us not forfeit our part in this comparatively new enterprise for Christ, for it may be the means of hastening the kingdom of Christ in this almost forgotten Island of the Sea, from which, let us not forget, the discovery of the whole New World came, so that we do owe it a debt of gratitude.

I often gaze at the wonderful statue of Columbus in Colon Park, in Santo Domingo, and wonder if his finger pointing so majestically and meaningly to America may not have been inspired to touch our consciences. Columbus loved and gave his life for Santo Domingo. We may not be asked to do that, but the call to do whatever is our part comes to us now.

## South Dakota Honors Dr. Ashley

THE Missionary District of South Dakota held its fortieth annual convocation at Aberdeen, May 9-11. In spite of the serious financial conditions which prevail in the agricultural States of the Northwest, it was a very hopeful and forward-looking meeting. Little time was given to cut and dried routine business, the sessions being almost entirely of a missionary and educational character.

The outstanding feature of this convocation, which in many respects was the most interesting in the history of the district, was the celebration of the fiftieth anniversary of Dr. Edward Ashley, Archdeacon of the Indian field. The date had been set with this in view, and May 9th, the opening day of Convocation, was the day when, fifty years ago, this distinguished missionary set foot on Indian soil in South Dakota. The evening of the day was given to a public reception in the

Masonic Temple in honor of the Archdeacon and Mrs. Ashley. Appropriate speeches were made by Bishop Burleson and others, and the Archdeacon was presented with a purse aggregating some \$1,100 by his many friends, both within and outside the State. The clergy of the white field also gave him a gold Niobrara cross and chain in token of their loving appreciation. The Indian field presented its offering last August.

At a later meeting of the Convocation the Bishop announced the appointment of an assistant to the Archdeacon, who will begin to relieve him of some of his more arduous duties, in the person of the Rev. R. P. Frazier, Dean of the Rosebud Deanery. Mr. Frazier will remove to Aberdeen in September to begin his work. It is interesting to note that Mr. Frazier is the grandson of a distinguished Philadelphian who was a schoolmate of Bishop Hare.

# Bishop Carson Opens a Door in Haiti

Under the Light of the Full Moon the First Service of Our Church Is  
Held on the Island of Gonave

By the Right Rev. H. R. Carson, D.D.

First Bishop of Haiti

THIS paragraph is merely an introduction to the story. Some weeks since, leaving Port au Prince *de bonne heure*, that is, at four a. m., I traveled many miles of country to transact some business that had to do with the possible acquisition of a piece of land with a church already upon it, of private ownership. Returning well after dark, that is, about nine p. m., it was found that my supply of gasoline would carry me barely five miles farther and that, in a country where there are no "service stations". Fortunately, it was at L' Arcahaie that I learned my predicament, and L' Arcahaie is a post of the *Gendarmerie d' Haiti*; in other words, I was sure to find friends and—well, they would gladly lend me a can of gasoline to complete my journey home. While waiting at the station to proffer my request to the proper authority, I fell into the agreeable company of an officer of another station, Lieutenant Frank Manning. It wasn't long before he told me of Gonave, nor long before my imagination caught afire. Although there was a population on the island of between ten and fifteen thousand, only at long intervals were religious services held; a Roman priest possibly once a year or less frequently; the "chapels", pathetic shacks where pigs and goats

and chickens strayed at will; few schools and the few of indifferent sort, unworthy the name. My last word at L' Arcahaie was, "Well, Lieutenant, if you will take me and one or two companions over with you for the first trip, afterwards I will look-out for myself. I shall certainly try to remedy some of the conditions you tell me of."

So it was that on a Sunday morning, a few weeks later, I was again at L' Arcahaie, with the Rev. Edouard C. Jones, who was to act as interpreter, and Mr. Déricé Abellard, a candidate for Holy Orders, who was prepared to remain on the island to open a mission and school, if conditions should justify his doing so. The romance appealed to him, and, for myself, I thought he would be making proof of his vocation for the ministry—a ministry of hard work in Haiti.

Not to give latitude and longitude, it is enough to say that Gonave is a large island lying northwest and southeast, at the very entrance to the bay of Port au Prince, from thirty to forty miles from the nearest mainland. To the traveler coming to Haiti, it gives always an adequate and satisfying background for tales of aborigines and buccaneers, whites fleeing from fury of black slave uprisings, and political refugees in later



HERE, AT ANSE-GALET, IN THE OPEN, UNDER THE LIGHT OF A FULL MOON, AN ALTAR WAS RAISED AND THE FIRST SERVICE OF OUR CHURCH ON GONAVE WAS HELD





LIEUTENANT MANNING'S HEADQUARTERS AT ANSE-GALET  
*Here Bishop Carson and his party were hospitably entertained*

times intent upon a safe harbor until the disturbance of their public career might settle—and he wonders what there is today behind its bleak and forbidding coast, and among the mountains, burnt and brown, that tower from its midst. All islands are fascinating and there is good reason for the fascination of Gonave. There are not many Haitians who know their island from personal acquaintance. I found it an open door to great opportunities.

The trip in Manning's motorboat, though quickly made for the distance, was too long for the comfort of Abellard, unused to sea and sea-going craft. Our first stop was at Petite-Anse, forlorn and desolate; also hot, for it was approaching noon. We gave word of the purpose of our visit, and later found that the news spread quickly to all parts of the island in a fashion unaccountable to one unaccustomed to the method by which news is broadcast in primitive lands. It is at the water-springs, principally, as in Biblical times, that news is gathered up and passed on.

From Petite-Anse it was a short run to Anse-Galets in quiet and comparatively shallow water, to be navigated

with corresponding care. Here was my host's station and we were generously welcomed to all that he had.

Here I must say a word of genuine appreciation of this man's rare interest in the welfare of the poor people of the island. More than a police officer, he is the friend to whom they all come with their troubles. Sometimes it is sickness, sometimes a petty exaction of someone with a little authority, sometimes a neighborhood quarrel, a school, the ministrations of a priest for marriage or baptism—they come to the one white man on the island, and he a non-commissioned officer of the United States Marines, bearing temporary commission in the *Gendarmerie* of Haiti. I take off my hat to Lieutenant Manning.

Late in the afternoon two gendarmes went from house to house and gave word of the service, which was to be held at "six o'clock," a flexible term, meaning just as soon as it should be dark. The *champ de mars*, out in the open, under the light of the full moon, was selected as the place of worship and we quickly set up the altar with its cross. Jones and Abellard preceded me and, to at-



LES ETROITS WOULD DELIGHT THE HEART OF AN ARTIST

*It is a typical fishing village with houses built close together and people who listened eagerly to the words of Bishop Carson*

tract the congregation, began singing, and not without effect. Soon the whole community gathered, wondering at first, devout and attentive throughout and thoroughly interested at the close, giving many expressions of satisfaction. It was something new—a Church without a hard scale of fees for spiritual ministrations, a Church ready to send its highest ministry to find the poor and isolated, a Church at once Protestant and Catholic.

The next morning horses were brought for our journey across the island, Manning, Abellard and I going on ahead, and Jones following. It might be here remarked that we didn't see Jones again for thirty-six hours, nor did we see our traveling bags which were in his keeping; these latter we needed very badly that night and the next morning. It was not the fault of Jones, however; distances were greater than we had estimated, the right trail was easily lost and night found us far apart.

About noon we came on Les Etroits, a village that would cause the heart of the artist to beat with joy. It was a typical fishing village, with houses built

in almost impossible proximity to each other, back yards and green things unknown because there was no room. Out in the bay, fifteen yards or so from the shore, we saw a little child—he could not have been more than three years old—in a little boat which had been hollowed out of the trunk of a tree, alone, paddling with his little hands, perfectly content and his parents without worry.

During the day my opportunities to meet the people were many and varied. Sometimes, and oftenest, it was at the springs where the women gathered to fill their gourds with water; once, and most favorable of all, it was at a cock fight.

From a distance we heard the sound of voices as from a great human hive and as we got closer we discovered possibly several hundred men and boys deeply engrossed in their sport of the afternoon. Coming upon them unexpectedly, there was a scene to resemble a Philadelphia police raid when our presence was discovered. They dropped from the trees, they rose from the ground, and with squawking fowls under arm there was a great noisy





PETITE-ANSE, THE FIRST PORT AFTER LEAVING L'ARCAHAIE  
*Forty miles of rough water lie between the mainland and the Island of Gonave*

flight. When it was discovered that our presence was peaceful, there followed a pandemonium of jeers and laughter for the fright and flight to which they had all given way. Manning told them who I was, and asked them to come down to Anse-Galets and not to have cock fights on Sundays. "No," they replied, "we have them always on Mondays." We separated friends and there were so many more messengers to tell the people of the island of the Church which was seeking them out to minister to them.

Going over the rich plateau, among the sugar cane and cotton, where the mahogany grows, I could not but make comparison with Africa and the appeal of that home of the ancestors of all these people. I longed for men who would give themselves for this work, in this Africa, five days from New York. It is a fair country, a splendid opportunity, but it is only men who are thoroughly consecrated in their ministry who have the courage to enter.

We reached Pointe Raquette late at night and the village was asleep. Two gendarmes did their utmost to make us comfortable, Manning and I out on the beach, and Abellard indoors. Those springs from the police cot, covered with the native matting, made a luxuri-

ous bed after the day's travel, and a plunge in the ocean just a few feet away, at daybreak brought entire refreshment. A little after seven o'clock, when personal notice had again been given from house to house, we held service in front of the gendarmerie station. Again it was new and novel, and again there was the same satisfaction and eagerness to know more of the Church that was seeking them out. I wished I had had more Prayer Books to leave behind, for there was general demand for them. They will always be their own effective missionaries.

Now we were to cross the island again, but by a somewhat different route and to meet different groups of people, always kindly, hospitable and eager for Church and school. We were tired when we rode into Anse-Galets, but it was physical only. That which I had learned first hand was well worth all the effort to learn. Thinking of that little band of consecrated men who have gone into the Hinterland of Liberia within the last three years, I named the new mission at Anse-Galets the Mission of the Holy Cross, and placed Abellard in charge. Other schools and other missions should be opened—this is the open door to the opportunity of Gonave.



"HE THAT IS WITHOUT SIN AMONG YOU, LET HIM FIRST CAST A STONE"

*From a painting by a Russian artist*

## What Is the Church Mission of Help?

*By Mary Willcox Glenn*

President

A GROUP of half a dozen women and twenty girls are gathered together for a "quiet hour" in the church. The clergyman at the foot of the chancel is saying to them: "Be Christian gentlewomen; be devoted to our Lord Jesus Christ. To give your life completely to Him; to know Him, to love Him, and to serve Him, makes it worth while to live. In your devotion to Him you will find abundant opportunity for the development of your natural trustfulness. Trust Him without wavering, and add to your trust love, which means obedience. Trust Him, love Him, serve Him; this is the highest call that can come to you as Christian women."

The clergyman speaks advisedly. He knows how grievous have been their misdeeds. Some of them are caring for babies born to them out of wedlock. Another stole from an employer, or lifted goods from a shop counter. Yet others have been in reformatories to which the court committed them. Still others rebelled against authority and came so near to a violation of state law

that Church Mission of Help was asked to intervene. Because his, the priest's, contact has been close he dares, without his words being a travesty, to make so fundamental an appeal. He, together with the Church Mission of Help workers present, has come to recognize the response, flickering though it be, that each girl before him is making to the Church's call. The clergyman knows, moreover, that the smaller band of women need this "quiet hour" to steady and strengthen them to give more fruitful service, not only to these select few but to that large number of girls under their care who are as yet incapable of grasping the comfort, the relevancy, of the simple act of corporate meditation on the reality of sin and God's pardoning grace. Church Mission of Help realizes its purpose, when together worker and girl kneel at the altar or before the baptismal font or in the body of the Church.

But it works also for a realization of its purpose when a wayward girl is relieved of physical disability, or of a



psychic handicap, when suitable lodging is found for her, opportunities for rightful occupation, recreation and stimulating friendships. It knows that she, along with many girls who are brought to Church Mission of Help, may have so sorely lacked religious background or experience as to make immediate or early offer of the Church's ministrations unpropitious. The anti-Christian setting of her life will make response necessarily remote.

### Why Have a Church Mission of Help?

A young woman enters the pleasant office of a society feeling that nothing matters. She left home, has had her fling in the big city, has the price to pay. She comes to ask how to get into a hospital in which to give birth to her baby. She picks up a *Girl's Friendly Society Record* as she sits in the office and finds herself, as it were, in her own land. A pathway into her heart is opened. Later the worker, together with the priest, travels with her along the road which leads her, with the baby, back to her mother's home.

The office telephone rings: "Will you come to see a girl who is in our shelter?" says the voice at the other end. "She ran away from home, is desperate. She needs you." The visitor goes. A contact is made that involves a stiff, prolonged struggle with a girl to help her straighten the tangled skein of her life, twisted by the miserable character of its beginnings in a home minus steadying principles of conduct.

"It isn't so much what you do for me as that you care," says a girl to her friend, the Church Mission of Help visitor. She had for nine years led a disreputable life when the desire came to her to be good. She showed the sincerity of her intention by taking a routine job with small pay and long hours.

Every day girls such as these are referred to each Church Mission of Help unit. No one of the societies has a staff of trained women adequate to meet the call to give patient, persistent

service of the right type. If anyone of the enlisted workers, regular or volunteer, were asked, "Why have such an organization?" her answer inevitably would be: "Why? When girls such as these need us we don't think of them as bad. They won't be, if we have faith in their power to be good, and determine to help them to pull themselves out of the evil slough into which they have been drawn."

### Why Have a Trained Social Worker?

Quotations from the independent statements of two clergymen in a diocese in which Church Mission of Help has recently been organized are suggestive. "I need the expert advice of a society like the C. M. H. which specializes along these lines" (individual study and treatment of wayward young people), writes the first clergyman. "I believe," writes the second, "that a Church Mission of Help worker ought to be detailed here for a time each year to try to reach these girls (daughters and young wives of foreign-born men at work in factories). I confess I cannot reach them. Those who come to confession are not the ones who need help along such lines (to lead moral lives) and I admit failure to meet the others, hard as I try. They simply will not talk to a man."

A Church Mission of Help volunteer gives an answer to the question when she writes: "They (girls or young women) make one sorry about the marriages that fail because they were forced, and make one feel the danger hanging over the mentally unbalanced, unfaithful, wife and the several little girls on the verge of trouble. We can hardly wait to bring them help in case-work technique, and to make our work useful to these shepherds of the flock."

A diocesan secretary who before her appointment was given opportunity for special training at a school of social work, wrote a year and a half after she had assumed her position: "I could not have done the work at all if I had not had case-work training. I need all

## WHAT IS THE CHURCH MISSION OF HELP?

I have in the way of training, and I need more too. The longer I am in the work the more need I feel of further training. I feel keenly the necessity of keeping up in the progress of social work."

Many of our correspondents testify to the growing appreciation of the need of a specialized service under the Church for wayward and delinquent young people, while others indicate how often Church people need to be shown what fair play in dealing with social situations entails. To ship, without knowledge of the facts and without consultation, a young girl "in trouble" from one section of the United States to another is unfair both to the girl and to the community to which she is sent.

It would seem ludicrous if it were not pitiable to hear a guild member say after a meeting at which a Church Mission of Help secretary had spoken: "We were so interested in what you had to say today." (The talk was on service in behalf of girls and their babies.) "You know, we have been doing just the same sort of work in our guild. Last year we made fifteen dozen rompers."

Another secretary in another part of the United States was told by a representative of a parish in a fashionable suburb that "it would be interesting to hear about this work; but there is no opportunity in our community. There are only nice homes and a different sort of people in this locality." The secretary won her coöperation and that of the parish group she represented when these women learned that five young girls under care of Church Mission of Help were in domestic positions in their parish. They were ready to acknowledge their responsibility when they learned the facts.

In parishes in different dioceses groups of women are coming together under Church Mission of Help to study questions relating to problems revealed by the work itself, and to learn what the several states and the private community agencies offer in the way of

legislation and other means of prevention and redress.

### What Can the Volunteer Do?

Everything! Each society can give valuable instances of what Churchwomen and some Churchmen are offering in service. The list is too long to give here, but to those who are interested to know how varied is the opportunity the national office will send on application a leaflet recently prepared by an active volunteer, a key worker in her diocese, entitled *Church Mission of Help—Our Need of Volunteer Workers*.

The strength of volunteer service lies in its being representative both of the parish and of the society. The parish groups are tap-roots through which flow the essential sap of the Church itself. A specific and life-imparting service of the parish groups is their corporate offering of intercessions. In one diocese where groups are widely scattered the diocesan officer sends to each group during Lent lists of items for daily intercessions. In another diocese a committee of the Daughters of the King arranges and distributes monthly an intercession leaflet.

Running through the citations from letters received at the national office are illustrations which might be given in addition to those used earlier of the way in which state and community organizations are calling on Church Mission of Help for service and are in turn being drawn on by Church Mission of Help. Church Mission of Help is a strand in the social web of inter-related forces. The value of its contribution inheres in its dexterity in weaving itself in and out of the social fabric, maintaining, however, its distinctive character so that its purpose of bringing the Church into the life of wayward young people remains intact. The pattern of the service should emerge clearly—a technique of social case-work, consciously, patiently adapted to the spiritual uses of the Church in its care for young people.



# New Points of View in Old Jerusalem

Bishop MacInnes Finds Basis of Hope In a Chat With Rabbi Wise

*By the Rt. Rev. Rennie MacInnes, D. D., Bishop in Jerusalem*

(From an address delivered at the annual meeting of "The Jerusalem and the East Mission" held in London)



BISHOP MACINNES

I WANT to give you some general ideas of the present state of things in Palestine politically, of the present state of things in Palestine from the Jewish and from the missionary view. There is much more underlying those headings than you might imagine at first hearing. In regard to the political position, I think we may say that at the present moment not much is happening either way. That is to say, the people of the country, the great majority who are in such intense opposition to Zionists and British policy in Palestine, are not becoming more bitter. I think it is quite safe to say that.

Palestine proper is populated by only three-quarters of a million people. I suppose there are just about ten times as many people in London as in the whole of Palestine. Of this number 620,000 are Mohammedans, 75,000 are Christians and about 80,000 are Jews. You will see, therefore, that the Jews in Palestine number only one in ten. A great many people, perhaps rather naturally, think of Palestine as populated with Jews, with a few Arabs living amongst them. It is just the reverse. Of the 80,000 Jews, a very large proportion—I should suppose the greater number of them—are orthodox Jews, who are religious people and keep up the old customs and the old ideas of the Jewish people.

At the back of our work is the hope that the day will come when, possibly by means of the efforts we are making, just like all the Societies in Palestine, the Jewish people will again be a bless-

ing to all the nations of the world. They were in the past. Do not forget that. It is the most wonderful thing. We ourselves trace back all that we hold most dear to Jewish sources, Jewish writers who wrote our Holy Book, Jewish men who went out to be the first martyrs, the first apostles, the first missionaries; and as they were the first, so they have ever remained the finest missionaries that the world has ever produced. It is possible to imagine the time when Jews, who live in Palestine, Jews who are now coming into Palestine once again, revived and redeemed by the blood of Jesus, will go forth into all the world to make Him known; and none can make Him known better than the Hebrew Christian. The Zionists now, that is to say, the Jews under Zionist organization, are coming into Palestine at the rate of about ten thousand a year.

Amongst the Mohammedans most is being done by the hospitals with their excellent influence, and by the schools teaching the children. It is indeed remarkable how much they learn in these schools that remains with them all through their lives. I am glad to say that the attitude of the Mohammedans in Palestine is nothing like as fanatical or bigoted as in many other parts of the Moslem world.

But first let me tell you how good it is that there are encouragements in the missionary work amongst the Mohammedans. The results, of course, are small; we cannot expect that they will be anything else.

No man could be baptized in Palestine before the war without instant risk of death and the certainly of having to go off to Egypt. Last summer I had the great satisfaction of baptizing a

young Mohammedan openly by immersion in a specially-built font. It was really a very thrilling opportunity. The Church Missionary Society asked me if I would do it, saying very wisely: "We want this to be as public as possible. We want it to be well known. We want the people to know that their own Chief is in entire sympathy with us. Will you have it at St. George's?"

"With all my heart," I replied.

When the moment came I took him by the hand and led him down the steps, he into the water and I into the part that was dry. There, standing, facing him, I immersed him thrice, under the water in the Triune Name. Then I took him by the hand and led him up the steps again. A cloak was flung around him; he was taken out through a door close by to resume his clothing, and we had a hymn and a short address until he came in for the conclusion of the service. That is only one example of work that is going on to-day, live work in which we are privileged to take our part, work which I believe is going to be and should be multiplied indefinitely.

In regard to the Jewish position there I believe too that the opportunities are very unique, largely owing to the great number of Jews that are coming into the country. There are 80,000 Jews living in the country—we are not really touching them as we should like—and, in addition, there are 10,000 Jews per annum coming in. They are not evangelized; we cannot do it. It is only the Church alive in many lands that can give us in Palestine the means to make the Gospel known to the Jews in that country. It is of great importance, because there is a very remarkable change of mind on the part of many of the Jews today.

A very large number, particularly, perhaps, of the non-orthodox Jews, hold an entirely different view of Jesus Christ from what they held years ago. Years ago it was impossible for any orthodox Jew to name His Name without spitting on the ground or showing

some other evident mark of contempt and abuse. Now, on the contrary, in a very large number of cases that attitude has gone altogether, and I could give you many examples of this. I know Jews in good positions who are not merely ready to read the Old Testament, but are reading the New Testament with pleasure and profit. They say, "Well, but this Jesus of Nazareth is not only yours, but ours." That was put to me most forcibly again in America last year by several people, but the most striking example of it was in the case of Rabbi Stephen Wise.

Rabbi Wise, of New York, is known, of course, all through the United States and the rest of the world. I came into contact with him and felt very much drawn to him. I went to see him again one day and, while I was waiting in his room, I was surprised to see a picture of an incident from the life of Christ, I think the Baptism; then I looked around and, to my surprise, every picture in his drawing-room was a picture taken from the Gospels. When he came into the room, he said, "I see you are interested in my pictures. I expect you are surprised to find these pictures from the life of Christ in a Jewish rabbi's room."

I said, "It is very surprising to me. I had not the least idea that that would be your mind. Tell me what it means."

"We regard Him," he said, "as not yours only, but ours. He was the greatest Jew that ever lived. We want to venerate Him; we do venerate Him. I could tell you at length of all that I have written about Him, of what I say about Him when preaching." He went on at some length, speaking in a most interesting way of his views of Jesus.

I said, "Yes, that I can understand entirely, but what beats me are these pictures of the Crucifixion. What do they mean to you? Why have pictures of the Crucifixion? Who was he whom you crucified?"

He looked very grave. "Well," he said, "that was the most tragic blunder we ever made. But there are bad men



in every age. Caiaphas was a bad man. We have suffered for his iniquity ever since. But you want to know more of what I think of Him whom we crucified. I think the position is this. We regard Him not so much as God come down to man, as a Man who lived so near to God that He drew others with Him into the Holy Presence."

If that is not a change of mind I do not know what is. This Jewish Rabbi ended up by saying, "Now I want you to come and preach in my synagogue on Sunday morning." We tried to plan it out. Unluckily my berth was booked for the Saturday and I could not do it. He tried hard to persuade me, saying, "I have not only the Sabbath service on the Saturday, but a large service attended by about two thousand people in the synagogue on the Sunday morning. A great many Christians come, and I would like you to preach."

I said, "Do you mean to say you would let a Christian Bishop loose in your pulpit to say what he likes, because, of course, I would not come under any other conditions?" He replied, "Of course I should not expect you to come unless you told us all you wanted." I assured him that I, too, would have loved to come, and that I hoped later to

have the opportunity offered me again.

So, then, if there be only ten men like that in Palestine, and there are far more, if there be only a hundred, if there be only a thousand Jews in Palestine who feel like Rabbi Wise in regard to Jesus of Nazareth, how great is the call to you, the members of the Church at home, to give them the chance of hearing about Him.

I have already spoken longer than I intended. Some of you may remember that that is rather a failing of mine. It was brought home to me very delightfully in a great cathedral in America. The verger came to me before the service and wanted to know how high I wanted the bookrest.

"May I ask?" he inquired, "whether you read the sermon from a manuscript or do you speak temporarily?"

I was rather nonplussed for the moment. All I could say was "Neither", and it left him more puzzled than when he began as to where I wanted the rest. Although it is true I do not speak "temporarily" but rather at great length, yet as you will have had reason to know from the experience of the previous occasions I *do* come to an end in the course of time, and with great reluctance I come to that end now.

## Next Month

THE Rev. S. Harrington Littell, D.D., our veteran missionary in Hankow, will write of the Fifth Triennial Synod of *Chung Hua Sheng Kung Hui*. This article reflects some of the progressive steps that are receiving the endorsement of the Church in China, especially with respect to the status and work of women in the Church.

In her trip around the world Miss Lindley has reached the interior of China and will tell us of conditions in Hankow, Changsha and Yochow. In an article entitled "Under Three Flags" Archdeacon Sykes will give a graphic account of the work Bishop Morris is doing in the Panama Canal Zone.

THE SPIRIT OF MISSIONS will welcome contributions from the domestic and foreign fields dealing with interesting personalities, with institutional work, or with problems of mission enterprise confronting our workers at home or abroad. Pictures will be more than welcome and should always, whenever possible, accompany articles.

# Dawn on the Snow-Capped Rockies

## A Story of the Meeteetse Trail

By Dean D. R. Blaske

ALL told, Park County parish in Wyoming comprises five thousand four hundred square miles. Services are held each week at Cody, Powell and Meeteetse—Cody and Powell on Sunday and Meeteetse at mid-week.

It is doubtful if anywhere today can be found a place more typically western both as to outlook and spirit than the pretty little hamlet of Meeteetse. Considerably higher in altitude than Cody (and Cody claims to be a mile high), thirty-eight miles from the nearest railroad, tucked away in a pocket of one of the great Rocky Mountain ranges, the very heart of a mighty stock-raising enterprise, Meeteetse pulsates with true western vim and romance.

Still, on the streets of Meeteetse may be seen the oldtimer of the range—riding his horse as a glove the hand, lithe and strong, gripping his horse's ribs with clinging knees, leaving the town with a wave of his hand, his vibrant voice booming the cowboy yip! yip!

Meeteetse is one of the stations in Park County where, were it not for the Episcopal Church, there would be no religious services of any sort. We have a trim, well-appointed building capable of seating some seventy persons. Services are held each week on Wednesday. There is a service and sermonet from seven to eight o'clock for children. About twenty-three boys and girls attend. Just now a lively contest is on among them to master the Lord's Prayer, the Creed, the Ten Commandments and the Catechism. Those who succeed will receive a Prayer Book or cross, and, judging from the interest and intelligence already manifested by these children, I shall have to order about twenty Prayer Books or crosses. The service for adults usually runs from eight to nine o'clock. As nearly all the children remain for this service,

it runs up the congregation into a goodly number. I should also mention the fact that nearly half the adult congregation drift in for the children's service—so eager are they to hear the discussions on the Catechism.

In addition to specific religious work, ministrations of a social and civic nature are maintained by St. Andrew's Church. A factor of genuine service to Meeteetse is the library of some three hundred volumes, supplemented by the rector's personal books. I doubt if anywhere in the state books have a more rapid turnover than those of our Meeteetse Church library. So far, it is the only library in the town and is open to any one living in or about Meeteetse.

What the people—especially the boys and girls—at Meeteetse need is more time and attention. In the nature of the case, having the whole of Park County to look after, one can but scratch the ground. There is a crying need at Meeteetse for intensive work.

Illustrative of how the Episcopal Church is winning the hearts of these splendid mountain folk, I relate this tale of fact: A man died. He was a genuine "old-timer." No man could mount and stick to an "ornery bucking bronc" better than Jim. And he knew how to fling a salty phrase when occasion called for western eloquence. But Jim was honest as daylight and clean as a hound's tooth. He was not unlike the hero in John Hay's poem who, as pilot, held his burning boat with nose to the bank until every person aboard got safely ashore, he losing his own life in so doing. He was no saint, as pious cant goes, but as a man willing to sacrifice himself for a friend he was a super-saint. Now, it happened that our Jim's wife was a member of a certain religious body which specializes in saving folk from eternal fire, but Jim they could never bring



round to their point of view. And the more they went after Jim the harder he cussed. Well, he died, and the minister of the widow's denomination happened to be at Meeteetse. His body, stiff and helpless, was carried by six strong men into the little stone meeting-house on the hill. They sat themselves down—three on each side of their dead pal. The preacher began his funeral oration. Bitterly he assailed the unrepentant Jim and vividly, in flaming phrase, described the punishment being meted out to Jim. The preacher was just swinging into the peroration of his panegyric when, with an angry shuffle of feet, a deep growl and clinking of spurs, the six friends of the dead man rose from their seats, grabbed the pine box, in which lay the body of their pal, and, with flashing eye and squared shoulders, marched out of the packed meeting house, down the hill and over to the Episcopal Church. So old Jim was finally buried by the "Episcopal parson", and from that day to this, as each old-timer dies, St. Andrew's Church has a funeral.

I was talking the other day with a veteran sheep man. By slip of tongue I used the term "shepherd," meaning a person who handles a band of sheep. "Shepherd! Shepherd!" cried my old-timer friend. "Shepherd, hell! that's what we call the dog. The fellow that tends a band of sheep is a sheep-herder."

So I close this paper with an incident happening a while back on the Meeteetse trail. It's the inner story of a sheep-herder, but you shall never meet him and no name shall be given, so no secret is laid bare nor confidence betrayed.

I sat one night with broken car, stranded in a coulee, a good twenty miles from Cody. Above, the western stars blazed, raining down their silver splendor. In front of me a prairie dog sat erect at his hole, looked at me and chattered. Rabbits innumerable played among the cactus and sagebrush. Off somewhere I heard the weird, mourn-

ful cry of a coyote. Then I caught the sound of a sage-hen, clucking to her young at some nearby water-hole.

From the darkness came a voice crying "Howdy!" I responded. It was a sheep-herder. In the dim light I could see that he was tall, cadaverous, lank. Together we sat on the running board of my car. For an hour or so we chatted about casual things. Then that sheep-herder laid bare his life to me—told me such a tale of sin and sorrow as I hope I shall never again hear. Born in a home of wealth and culture; a university graduate, familiar with Europe, a student of literature, a master of languages, a lover of music and poetry, somewhat of an artist himself; then a blunder, a tragedy, hurriedly moving west; another slipping of the feet; bitterness, and a resolve to forget the world and by it be forgotten; then years and years on the range, living the life of a nameless sheep-herder; the awful hammering of conscience as day after day he sat alone with his thoughts, hearing only the monotonous bleating of sheep, seeing those endless, desolate sweeps of sagebrush; then a trip to town or camp and the periodic "bust-up", the drinking spree.

We talked the night out. I told him of the love of God and of the great joy in heaven over the repentance of one sinner. Over and again I assured him that regardless of what he had been or done, the Master sought him. All that was needed on his part was contrition and amendment to do better. Now came the dawn, flooding with ineffable glory the snow-capped Rockies. Down before me knelt the grizzled old sheep-herder. His face was wet with tears.

And there, on that Meeteetse Trail, in the bright, beautiful morning light, I scooped a bit of alkali water from the ground—ground now consecrated by the confession of a contrite and broken heart—and in the blessed Name of the Holy Trinity I baptized the old sheep-herder.

# The Spirit of Missions

PICTORIAL SECTION: Eight pages of pictures from various fields



THE POWER HOUSE OF THE CHURCH IN CHINA

*Read Dean Ridgely's account of the growth of the Central Theological College in China on page 365. The Rev. Mr. Mather stands in front. Next to him is Dean Ridgely*





**THE DOMINICAN REPUBLIC HAS MANY MISSIONS BUT NO CHURCH**

*This is a gathering of the congregation outside our day school in the city of Santo Domingo*



**A FEW MORE REASONS FOR GIVING THE DOMINICAN REPUBLIC A CHURCH**

*Read Mrs. Wyllie's article on page 374. These are some of the white children who come to our school in the City of Santo Domingo. Archdeacon Wyllie stands at the right*



# ST. LUKE'S MISSION AMONG THE FILIPINOS IN MANILA

*The choir is largely composed of girls from the House of the Holy Child. Read Miss Lindley's account of her visit to Manila on page 398*



# CATHEDRAL OF ST. MARY AND ST. JOHN, MANILA, P. I.

*This cathedral, built by Bishop Brent, is a fine example of the old Spanish Mission Architecture*





A DISTINGUISHED ASSEMBLAGE GATHERS ON CO  
*St. John's University is always the scene of a brilliant gathering on Commencement  
when representatives of the various diplomatic and civic bodies of St.*



# COMMENCEMENT DAY IN ST. JOHN'S UNIVERSITY, SHANGHAI

*The picture shown was taken on the occasion of the fortieth anniversary of the University, and the students came together to show their appreciation of the work which had been done*





COUNTRY PEOPLE IN HAITI, MANY OF WHOM HAVE NEVER SEEN A CHURCH

*The pictures on this page were taken on the occasion of Bishop Carson's visit to the Island of Gonave. Read his account on page 377*



NATIVE HOUSE ON MOUNTAIN TOP



THE NUCLEUS OF A CHURCH

*The picture at the right shows the future Mission of the Holy Cross on the Island of Gonave with the Rev. Edward C. Jones (left) and Déricé Abellard who was left in charge*



#### CARRYING HEALTH AND COMFORT TO ARCTIC BABIES AND MOTHERS

*Mrs. W. A. Thomas, wife of our missionary at Point Hope, Alaska, is an experienced "musher," accompanying her husband on many of his trips. Read her account of what she is doing on page 403*



#### HOME OF MR. AND MRS. THOMAS AT POINT HOPE, ALASKA

*Many friends of the mission contributed to purchase the tractor shown in the picture, which does all sorts of hard work for its fortunate possessors. For one thing it assures them a supply of fuel in the winter*





# CATHEDRAL CHURCH OF ST. LUKE, ANCON, PANAMA CANAL ZONE

*Read the account on the next page of the consecration of this beautiful church. The congregation naturally fluctuates as the Army and Navy Posts are changed. Many distinguished men have served on its vestry*



## THE ALTAR AND PULPIT OF ST. LUKE'S CATHEDRAL, ANCON

*Some day a reredos will replace the curtain. The congregation is hoping to place an organ in the empty loft as a memorial to Colonel Gorgas*

# St. Luke's Cathedral, Ancon, Canal Zone

Is Consecrated Amid a Notable Gathering—Many Army and Navy Men Present

*By the Rev. Clayton E. Wheat*

Chaplain of the U. S. Military Academy, West Point, N. Y.

SUNDAY, March 23rd, 1924, was a historic day in the annals of the Church in the Canal Zone, for on the morning of that day the Rt. Rev. James Craik Morris, D.D., consecrated his Cathedral Church of St. Luke at Ancon.

At eleven o'clock the vested choir and clergy marched up to the main door of the Cathedral where Bishop Morris knocked three times for admittance. The door was opened by Dr. D. P. Curry, the senior warden, who presented the Bishop with the key of the Cathedral. Thereupon the historic ceremony of consecration began as the procession moved up the main aisle to the chancel. First came the crucifer and behind him in order the choir, the flag bearer, the chapter, the clergy and the Bishop. The members of the chapter are Dr. D. P. Curry, senior warden; H. H. Evans, junior warden; the Hon. J. M. Blackburn, Robert Beverly, Lt. Col. William C. Rigby, U. S. A., and Welton E. Johnson. The clergy in the procession were the Very Rev. Frederic C. Meredith, dean of the Cathedral; the Ven. J. Lundy Sykes, Archdeacon of Panama; the Rev. E. Hunter Perry, the Rev. Arthur F. Nightengale, the Rev. John T. Mulcare, the Rev. Hubert S. Wood, rector of St. Paul's Church, Watertown, N. Y., and the writer.

The instrument declaring the fabric of the Cathedral free of incumbrances was read by Mr. Johnson, the treasurer of the district, and the Prayer Book service of consecration was then read by the Bishop. The Sentence of Consecration was read by the dean and was received by the Bishop and placed on the altar with an appropriate prayer. At the celebration of the Holy Com-

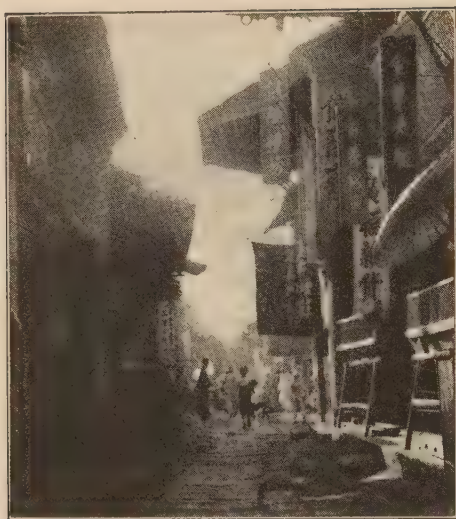
munion the Bishop was assisted by Dean Meredith, Archdeacon Sykes and Canon Perry.

In his sermon the Bishop spoke first of the absent friends who were at the Cathedral in spirit that day, mentioning especially Bishop Harry R. Carson, D.D., of Haiti, who, when Archdeacon of Panama, was for a long time in charge of St. Luke's and served as a member of the building committee of the Cathedral. He voiced the gratitude of the congregation and of himself to the great number of benefactors whose gifts had made the building possible, especially recalling the Misses Blanchard, whose legacy was the major part of the building fund. He spoke of the splendid work of the architects, Hobart B. Upjohn and Meade Bolton, and of the local committee, which had given so freely of their time and ability. The Bishop pointed out that this building with the Cross of Christ borne aloft would be a perpetual witness to the reality of spiritual values and to the supremacy of Christian character in a part of the world justly celebrated for the brilliance of man's achievements in engineering, in sanitation and in the commerce of the nations.

The offering was for the fund for building an organ in memory of the late Major General William Crawford Gorgas, for a long time the lay reader at the old St. Luke's.

The Cathedral was taxed to its utmost to seat the congregation that gathered for the consecration service. The cosmopolitan nature of Bishop Morris's work and the universality with which he is loved were borne witness to by a great crowd of people from every section of the community.





# Round the World With Miss Lindley

## VI.—The Philippines: Manila. China: Wuchang

Miss Grace Lindley, the Executive Secretary of the Woman's Auxiliary, who is making a trip around the world to visit the missions in the Orient, has promised to share her experiences with the readers of *THE SPIRIT OF MISSIONS*. This is the sixth instalment of her journal.

*The picture at the left shows the Fifth Avenue of Wuchang.*

*"Everyone knows Chinese streets are narrow, but one must see to really appreciate."*

**B**EFORE we leave The Philippines for China I must tell you something of what our Church is doing in Manila. It is an interesting place with its mixture of races—Filipino, Spanish, American, English and Chinese, to name only the most numerous ones. When we landed we went, as newcomers to the Mission always do, direct to the Cathedral and there in the pretty little chapel returned thanks for our safety. Then we went to the Bishop's House next door, which was our hospitable home for most of our stay in Manila.

The Cathedral is an impressive building. One of the most interesting features of our visit was the missionary service at the time of Convocation when we had short talks from a Filipino, a Chinese and an Igorot, for they told us something of the change Christianity had made in their lives.

Not far away from the Cathedral is the building which used to be a dormitory for university students but is now a home for some of our missionaries. It is a satisfaction to see this house on Taft Ayenue. They tell me that the roof is dreadful in rainy weather, that some of our missionaries have to wade on boards in their own rooms, but at this season of the year it all seems very

comfortable and those who live there seem to get on together nicely. You say of course they would, being missionaries, but, judging again by myself, I am not so sure. Our missionaries are human. Let's be glad that they are such nice humans!

We have two other churches in Manila beside the Cathedral, St. Luke's, for Filipinos, and St. Stephen's, the Chinese parish. We have three institutions, St. Luke's Hospital, the House of the Holy Child and St. Stephen's School.

The Hospital is a very real satisfaction; it is a good one and the only thing it especially needs is more room, with, of course, the big exception of doctors. Why is it so hard to get missionary doctors? We haven't one in the Philippines and we need three at once in the worst possible way. The hospital in Manila would be in a very bad way if Dr. Saleeby had not come to the rescue, but the whole burden should not rest on him.

The Training School for Nurses seemed a splendid part of the work. There is tremendous need for these women throughout the Islands and our own school girls are beginning to apply. What may it not mean when we send out women prepared, not only for the

technical work but Christian in character, as are these native girls whom Miss Weiser and her helpers are training.

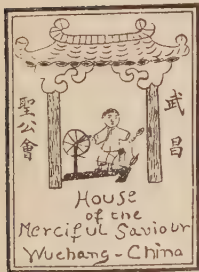
Over the river is the House of the Holy Child for Mestiza (half-breed) children. Your heart is divided between pity, as you look at those children and hear or imagine their sad stories, and joy over their happiness. I suppose no family of thirty-six children can run smoothly always, but each time that I was there I found a happy, laughing group of girls. Here Deaconess Peppers, Miss Mann and Miss Colladay work, and it is such worth-while work that you wish the Church at home would stand behind it with all possible strength.

And now let us go to St. Stephen's. It is entirely Chinese with the exception of the rector, the Rev. Hobart E. Studley, Mrs. Studley, Miss Brown and a few other volunteer white teachers. The old rectory is next door, but Mr. and Mrs. Studley have been crowded out and a day school crowded in. The whole place is most interesting, but a new church and school should be built

in another location. There is no more room for growth here and it is a very noisy place. On my last Sunday in Manila I had the pleasure of visiting the church and, although the service was entirely in Chinese and Dr. Studley preached in that language, I enjoyed it very much.

The Philippines offer a wonderful example of faith and hope in the person of the Governor General. We Americans may indulge our pride in General Wood, who never despairs of the thing he has set his hand to do, but is willing to work long years for an end that sometimes must seem far off. If one could do it, what an appeal might be made to the young people of the Church! Where are the teachers, men and women, the clergy, doctors and nurses who will as ably represent our Church in the Philippines as the great American Governor General represents the nation? There are splendid opportunities waiting for them. There is success and perhaps some failure, there are pleasures and plenty of difficulties, and the fields are white to harvest.

## China: Our Missions In Wuchang



WE sailed from Manila in warm weather, which we gradually left behind us, arriving to find winter in China. Landing in Shanghai, we spent two delightful days and then sailed up the Yangtse for Han-

kow and Wuchang. At Hankow we were met by a delightful group of friends, old and new, who told us that our program would begin with a visit to the Wuchang missions.

Wuchang, unlike parts of Shanghai and Hankow, is truly Chinese. When we climbed up the stone steps from the river and were put in 'rickshas we started on a most interesting, not to say fascinating, ride. Everyone knows

that Chinese streets are narrow, but you must see to really appreciate. I found that 'ricksha ride through those narrow streets quite as exciting as a motor ride through the city of New York. The crowd is comparatively as great and passing other 'rickshas is just as difficult. They also have traffic police, and though I assured myself that there couldn't be real accidents, I had my doubts. I was not afraid, but if I had been it would have been of the mud. The mud in these streets and along the country roads is another thing which is beyond my power of description! One of our party said it was like the mud of France during war days. Down narrow, crowded streets, past shops of all kinds and people of all sorts and conditions, through the gates of the city in the picturesque old gray wall we went to the gates of St.



## THE SPIRIT OF MISSIONS

Hilda's compound. Then came the really Chinese welcome, for as we walked into the compound the gate-keeper set off a string of firecrackers. It is a delightful custom, than which no welcome can be more exciting!

And perhaps it was all the better that it was a welcome which forced smiles and laughter, otherwise one could only have realized how much we missed Deaconess Scott. "You will feel her presence there," a friend had written, and the words were quite true.

St. Hilda's School for Girls is a wonderful place. The buildings are most satisfying, a large, long building for the school, the teachers' home, the little isolation hospital and, best of all, the beautiful chapel. That group of girls stirs you with the realization of their potential power, the teachers immediately win your respect and admiration, and back of it all seems to be the influence of a great personality. Katherine Scott gave twelve years of her life to the building up of that school, and that giving meant all of her, her ability as educator and administrator, as friend and leader, and her spiritual power as disciple of her divine Lord.

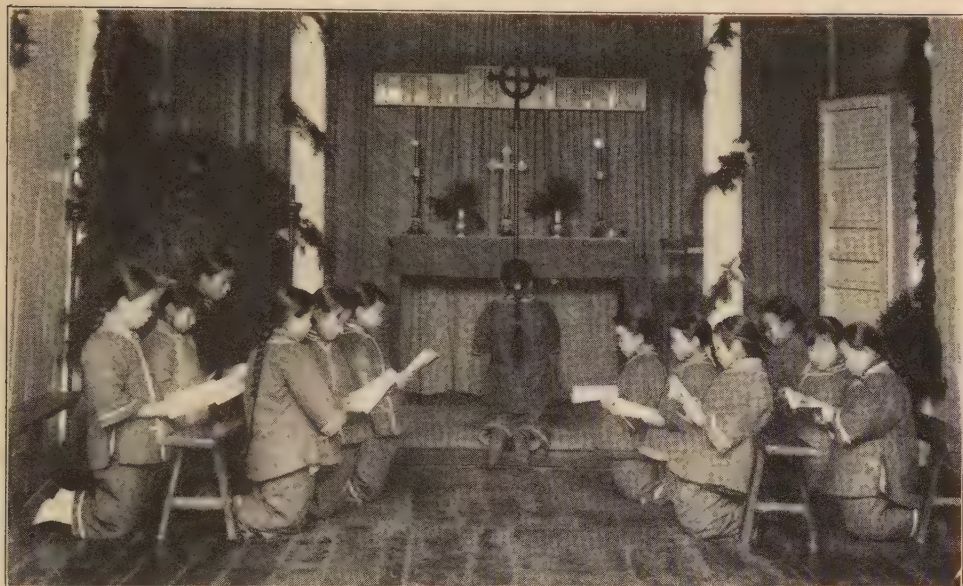
It was a joy that the next day was Sunday and that the first service was in that beautiful chapel. It was, of course, in Chinese, and I was glad that I really caught the words (because, of course, of their position) *Sen Tsai, Sen Tsai, Sen Tsai* (Holy, Holy, Holy). They are fitting words to ascend from that chapel, which already seems full of sacred associations and which, please God, will be filled with more as Chinese girls come and go. When I went over on a week-day morning for prayers, which Miss Buchanan conducted, the chapel was dotted with girls kneeling or reading. The "morning watch" is voluntary, and it said something for the spirit of the school that so many girls were keeping it.

That Sunday in Wuchang we went to seven services, or, to be strictly truthful, six, for we arrived at Trinity too late for the service. St. Saviour's

is one of the oldest of our churches, and new buildings are badly needed. Church, rectory and parish house should be built at once. The present parish house—if a little house of a few small rooms can be so called—looks unsafe. There is a day school held in this house and it must be anything but easy to carry on classes in it. A new parish house is promised, but money for the other two buildings is much needed. After the service the rector, the Rev. Edward S. Lin, spoke from the pulpit, greeting the Executive Secretary (rather an appalling experience for her!) and giving an outline of his sermon.

Rickshas again, so that we should reach Boone before service was over, and we did, and so had the chance to see that chapel full of college men and schoolboys. I know no sight equal to the inspiration of seeing the boys and girls who are crowding our schools. You dream things of what they will do and rejoice in what they are doing, for you find old Boone boys as priests and teachers and St. Hilda's graduates as teachers in many places. It makes one thankful that our leaders put the value they did on education. We can only reach the Chinese nation by the Chinese themselves, and schools, where future leaders are prepared, are the great hope of our success. If we at home could only see the possibilities, our gifts and our prayers would make possible all that our representatives out here are longing to do.

The first thing Sunday afternoon was a visit to the Gate School at St. Hilda's. This is a meeting carried on by the Chinese teachers and girls of St. Hilda's in an effort to bring the Message to the people in the village just outside the gate. Later that afternoon I had the privilege of speaking to St. Hilda's girls. It is another experience to speak through an interpreter, and I find the greatest difficulty comes in being so interested in watching and listening to the interpreter that I forget what my next sentence is to be. Later



CHAPEL IN THE SETTLEMENT HOUSE, CHURCH GENERAL HOSPITAL, WUCHANG  
*In the Settlement House connected with the hospital Miss Stedman is carrying on a splendid work among convalescent patients*

came a "Union Service" held in St. Hilda's Chapel and finally evening prayer at Boone.

Monday morning Dr. Gilman, the President of Boone, took us around the University. It is a splendid place and we envy the people who have been able to give buildings, and are grateful that others have given themselves, to make it possible. The rest of the day held a visit to the Blind School, which is a charity carried on by missionaries. The sight of those blind women and girls and the brave woman (a Swede) at the head of the school is something that hurts.

We took lunch at Miss Sibson's. That is a social and evangelistic center at Trinity. It includes a day school and a small boarding school. There is preaching every evening, a dispensary, meetings, and I don't know what else, and it all centers around this woman who gives herself absolutely to the Chinese and loves them so much that she doesn't know she is making any sacrifice.

Then Mrs. Cotter took us visiting in

her husband's parish. St. Andrew's is among the mill people. Our hearts often ache over factory conditions at home. Can you imagine what conditions are in a non-Christian country?

We shall not easily forget those visits led by the two women, Mrs. Cotter and the Bible woman. Into very lowly homes we went, beginning "higher" and getting "lower"! That "lower" you would not have put a horse or a cow into, and the only thing that made such visits possible was seeing the cheer the American woman brought. Mrs. Cotter greeted them as friends, and there is no doubt they love her. We walked slower than we needed to because the poor bound feet of the Bible woman couldn't keep up with us. But the peace in her face seemed to reflect the joy so evidently felt by Mrs. Cotter, who shares with her husband in the work which may—will—mean so much in that factory district, for the opportunity is tremendous. To try to introduce Christian standards into the great industrial development which is taking place in this country is



## THE SPIRIT OF MISSIONS

a thing worth putting one's best into.

We returned to St. Hilda's in chairs through narrow streets growing more mysterious as dusk settled down on a wintry, rainy afternoon. But evening brought a contrast, for we went to our first Chinese feast, the faculty of the school with ourselves making up the party, and a delightful party it was!

Our next visit was to the Church General Hospital, another place in which sight went so far beyond what we had heard or read. It is a fine compound with the two hospitals, one for men, one for women, and the chapel connecting them. A Christian hospital in a non-Christian land touches one in two special ways. You are so thankful that these doctors and nurses make it possible for the Great Physician to stand among the sick and minister to them, and you are, if possible, more thankful that they are teaching His new disciples how to minister. Long after the work of these Americans here is done, what they have started will continue, because Chinese doctors and nurses have heard from them the command they in turn heard from their Lord, "Heal the sick." Work in the hospital and in the training of Chinese nurses cannot be easy, but it is wonderfully worth-while service which those American nurses are doing. And after the lack of doctors in the Philippines it was especially good to find three American doctors in the Church General Hospital.

Then we went to see the House of the Merciful Saviour, the place where Miss Stedman is taking in people who

have been discharged from the hospital and who need help in the sorest way. "The Lord Bless Thy Going in and Thy Coming Out" is the prayer over the door, and as we look at those needy children of His and rest for a moment in the peace of the beautiful little chapel we know that the prayer is answered.

There was an afternoon at St. Michael's with a most delightful meeting. Miss Byerley took us there and acted as interpreter, but Mrs. Lio, who gave the address of welcome in Chinese, spoke English so well that it was a pleasure to be able to talk with her. There are delightful souvenirs of that visit in scrolls and songs composed for the occasion. The meeting was held in the room under the church, but afterward we went up into the lovely church in which seems to linger some of the affection felt for it by its members.

This is a true account of places visited, but it gives you no adequate idea of the impressions made upon us. The streets, the sounds (yes, and the smells!), the houses, the beautiful old gray walls, and wonderful gates of the city, all stir you. But schools and hospitals and churches stir you more, and boys and girls, men and women, stir you most, and the workers move you to thankfulness. There is such need here that one is grateful indeed that the Church has at least a few (so few in the face of need and opportunity) who have heard and obeyed our Lord's command to His disciples, "Freely ye have received, freely give."



THE CAMPUS OF BOONE UNIVERSITY OUR OLDEST INSTITUTION OF HIGHER LEARNING IN CHINA

# The Glorious Job of Being a Missionary in the Arctic

A Warm Welcome Awaited Two of Them on Their  
Return From Furlough

By Ruth T. Thomas

Wife of the Rev. W. A. Thomas of Point Hope, Alaska



A FURLOUGH is the climax of the glorious job of being a missionary. Fresh from your particular field of service you bring to a busy world outside your years of work and play, your experiences and the needs of your people. You take back to your distant outpost on "The Frontier of

Things-Worth-While," the joy and appreciation you have gained in return.

This particular furlough started from Point Hope (or Tigara), Alaska, and ended there, to be reborn into further years of service in endeavoring to bring to the Eskimo more and more of God's blessings.

In order that more may know of the people who live on a point extending twenty-five miles into the Arctic Ocean, so shaped like a thumb that it derives its name, Tigara, therefrom, I am going to answer some questions representative of the many that were asked at various gatherings when it was my pleasure to be present.

1. *Are Eskimos a clean, wholesome people?*

I would like you all to know that Point Hope holds the distinction of being the cleanest village on the Arctic Coast, and a description of the reception given us as soon as our ship

dropped anchor off the south beach will show you how true I found that distinction to be.

Three or four large *oomiaks* (skin boats) literally spilled their human cargo aboard and soon the deck was swarming with men, women and children. I wondered where they all came from, but more experience with skin boats has taught me that, though frail in appearance, they can always carry a capacity load. Soon our hands were being shaken violently in a hearty welcome and broad smiles illumined, not oily faces, but clean, sunburned ones.

There was a distinct type of dress for both men and women, very neat and clean—in fact, so much so that all the stories I had heard about their lack of facilities for cleanliness fell back before the bewildering array of cloth and fur. The women wear covers of bright colored gingham and calicoes, while the men wear their distinctive white ones.

They had come out to greet Bishop Rowe, who can make them but a triennial visit, and their priest, the Rev. W. A. Thomas, who, accompanied by his wife, was returning to them after a year's absence. We were a complete surprise, but our welcome was none the less warm. There was one resident white man to greet us, Captain Joe Tuckfield, an old whaler, who has lived at Point Hope for over twenty years, who has never talked over a telephone, nor ridden in an automobile, but is familiar with both of them through his great love of reading. He shook our hands and welcomed us most heartily and said he never thought he'd live to



see the day that brought white women to work at Point Hope.

Very soon we were stowed away bag and baggage into one of those frail *oomiaks* and paddled to shore, where the rest of the village had spread itself out like a multitude waiting to do their share in making us feel at home.

*2. Is the care of an Eskimo baby similar to that of a white baby?*

When our first women's meeting was held one month after our arrival, I felt the best way to learn their ways and customs was to ask all about them. So we had a "Question and Answer" party. One of my first questions was about the babies. I was more than happy to find they gave their babies a daily bath, kept them otherwise neat and clean and in all things were very good, careful mothers. I commended them highly on such a condition among women whose instruction along those lines, as well as others, had been most meager.

In the course of the meeting many evidences came up that showed me how these women had adapted themselves to their rugged life with its many privations and hardships and how God in His great compassion had given them many blessings and rich rewards.

As the new year begins our meetings are to take the form of simple physiology classes to help them gain a deeper insight into the mechanism of these wonderful bodies of ours so that they may become better mothers of their race.

*3. Is the medicine man still active among the Eskimos?*

As the message of Jesus Christ gradually instills itself into the hearts of the people they are forgetting, somewhat, their old-time superstitions and fancies, but sometimes, in sickness, employ their medicine men (or women). It is very hard to gauge the mind of an Eskimo, for he talks little and listens much—a very good policy, but one that requires expert handling.

Only in bringing practical medical science to their very hearthstones, successfully healing their wounds and treating their ills, can one make them the strong, healthy race that they should be and break the power of the medicine man forever.

Let me illustrate with a case that came to the dispensary just last week. A young man came on a Monday noon, reporting that he had burned his foot Sunday morning and now it was pain- ing him severely. I investigated and found a woody substance entirely cover- ing the burn, around whose edges an inflammation was beginning. "Twas Eskimo medicine," he said in reply to my questions. "It was a fine shaving from a log that had drifted to our beach from some inland forest."

After treatment I sent him home until the effect of the Eskimo medicine had been retarded by the mission rem- edy, for as such do we have to style our remedies sometimes. In ten days he was able to come to school.

*4. What disease is most prevalent?*

Tuberculosis is as much the dreaded white plague in Alaska as it is in the United States, without the necessary facilities with which to fight it. One can very easily question its frequency in such a health-giving climate as ours, but from observation these people seem to have very little or no natural resist- ance and therefore fall victims to this disease very readily. Exposure to ex- treme cold, crowded living conditions, lack of proper ventilation, all tend to- ward this lack of resistance. These are just a few of the problems we are help- ing them solve.

I do not wish to infer that tuberculo- sis is ever-present. Our people seldom die a consumptive's death, but do suffer greatly from complications. The abun- dance of fresh air that they receive in their fight for existence saves them from that death. But it lies latent, an undercurrent in their lives, marring and tarnishing an alloy where all should be pure gold.



COMPOUND OF THE MISSION AT MASAMBOLAHUN, LIBERIA

*A reproduction of a painting made from photographs and description furnished by one of the missionaries*

## Under the Shadow of a Sacred Mountain in Africa

Medicine-Worshippers in Liberia Ask for the Light of the Gospel

*By the Rev. James Dwalu*

Who was born in the Liberian Hinterland and educated in St. John's School, Cape Mount, of which he became headmaster before his ordination

AT Pandemai, otherwise called Bakuzu by the natives, our Church has started her mission work among the Buzis, and I am very glad to be the first native priest on the ground from St. John's School, Cape Mount. For nearly a year I was on the field without a communion set and vestments, and in order to receive the Holy Communion I had to walk ten hours to Masambolahun, where the Holy Cross Fathers had newly started a mission station among the Gbandi Tribe.

Bakuzu is quite an historic town in the eyes of the Buzis. It is the only town in the whole of the Liberian Hinterland which has never been destroyed by tribal wars since the building of it. On the other hand, the inhabitants of Pandemai have repulsed with heavy losses many and frequent attacks of the combined forces of other tribes; hence the name Bakuzu, which in Buzi means unconquerable.

At the outset things seemed very hard for me, but through the mercy of God before long the way opened to



begin work among the people. Some of the Buzi chiefs, especially Kobboi, who was Paramount Chief of the country, assisted by Chief Kuttu of Pandemai, soon became very enthusiastic over the mission project, and by their help in supplying food I was able to begin a boarding school for boys which is getting on well and the number of pupils is also increasing.

There are few Mohammedan towns in Buziland, but about forty-five of their priests live at Kakiamai, their stronghold; these are trying to propagate the Islam faith among the Buzis, but the latter have not yet been much influenced by the teaching of these propagandists. The Buzis are on the whole "medicine-worshippers." They believe more in their "medicine" and the worship connected with it than all the charms which the Mohammedans can offer.

There is a family god, or medicine, mounted on an ivory and deposited with every Buzi chief for the protection of the tribe; besides this, every man and woman has his or her own god, or medicine, fixed for personal protection, which is consulted every morning to find out the happenings of the day for him or her, whether good or bad or death for that day. The consultation with offering is made before the daily work is done. The offering for the sacrifice is often a chicken killed and the blood rubbed all over the medicine with accompanying words of prayer by the worshiper, afterward the flesh of the chicken is boiled and eaten; the blood of a goat, sheep or cow being used in the same way in a high form of ceremony and worship by the head of a family.

Pandemai; or Bakuzu, is noted for the worship of the genii or spirits dwelling in the sacred and lofty mountain called Wulugizi, under which the town is built. In a particular spot in this sacred mountain, which is also the dwelling home of Pandemai war gods, nearly all the male citizens of the town go once a year with bullocks to offer in

sacrifice. Pandemai war gods have never had any sympathy for war captives, they must all be slaughtered, and the gods are very much opposed to crying. Whenever a person dies at night in the town or after sunset, no one is allowed to cry until the next morning at daybreak, for crying would incur the anger of the gods in the sacred mountain and thereby bring a serious calamity on the town. If, however, a mother must cry over a dead child, then the body must be immediately buried that same day or night; it must never remain in the town after tears have been shed over it. I have never yet observed crying in general for a deceased person to exceed over five or six minutes. At the burial of any man of some importance in the town guns are fired at the grave before the corpse is let down; this is the sending off of the spirit with honor to the next world to join the fighting army of the unconquerable Wulugizi.

A few days ago the son of a chief whose father had fallen in war by the hands of Pandemai people, after unsuccessfully seeking to revenge the death of his father, came to ask for the remains of his father to carry and bury it in his own town with ceremonial honor and keep the feast, at which feast sixteen bullocks were killed.

When the body was exhumed for delivery Chief Kuttu of Pandemai made a fine speech over it. He said in his speech that as the indomitable Pandemai by the help of the gods was the only town in the whole of the Hinterland of Liberia which remained standing up while the interior forces of all the tribes were completely subdued by the Liberian Government, and to which the inhabitants of other towns had ever come for fire when rebuilding their devastated ruins, so he hoped the gods would still help them until every town in Buziland and elsewhere might come to Bakuzu for the new fire of the Gospel light and book learning which the American Church had started at Pandemai.

## Brief Items of Interest From the Field

OUR cover deserves a word of explanation this month. For the beautiful and artistic photograph from which the central panel was made we are indebted to Miss Geraldine Cabot, a nurse in the Church General Hospital, Wuchang. It shows the shrine in the courtyard of that institution with two wondering Chinese children—a perpetual reminder of the Message the hospital is carrying to the Chinese. The border was designed by the Rev. E. P. Ziegler, our missionary at Cordova, Alaska. China and Alaska have united to make a work of art.



THE Council of the Outline of Christianity is a body recently organized in New York to promote the study of Christian development from the time of Christ to the present day. Among the twenty-one members are Bishop Herbert Shipman, Dean Hughell E. W. Fosbroke and Professor Burton S. Easton, both of the General Theological Seminary, Dr. Stires of St. Thomas's Church, Dean Robbins of the Cathedral of St. John the Divine, Mr. Herbert L. Satterlee, Mrs. Franklin D. Roosevelt and Dr. John H. Finley.



AT the convocation of the missionary district of South Dakota held in May much emphasis was placed on the program of the General Church and Japan Reconstruction. South Dakota in 1923 paid 125 per cent of its budget portion of the quota and 80 per cent of the total quota and priorities, standing fifth among the dioceses of the Church.



AT an open-air service held on May 18th, the Brotherhood of St. Andrew presented to the Cathedral of SS. Peter and Paul, Washington, D. C., a national service flag of our Church, representing 105,102 men who saw active service during the war. Ten thousand people were present, sixty members of Congress acting as ushers. The proces-

sion, headed by General John A. Lejeune, formed at the Peace Cross and filed through the amphitheatre to the platform. Bishop Freeman made the principal address and the flag was presented by Senator George Wharton Pepper, both members of the National Council.



THE following request was recently received at the office of the Treasurer, Church Missions House, from the Rev. H. A. Donovan, in charge of St. John's School, Cape Mount, Liberia: "Will you please have deducted from our appropriation the amount of \$36.62 and pay same amount to the National Church Treasurer for the Japanese Relief Fund. Might I say this amount comes from the Missionary Society of the Irving Memorial Church, the membership of which is made up largely of the girls from the House of Bethany and the boys from St. John's School. This amount comes as a real offering of sacrifice, for the greater portion of it the children saved from their daily allowance of rice, and the idea was original with them."

Comment is unnecessary!

## Books Received

- Ion Keith-Falconer of Arabia** (Master Missionary Series). James Robson. George H. Doran Company, New York. \$1.35.
- Jackson of Moukden** (Master Missionary Series). Mrs. Dugald Christie. George H. Doran Company, New York. \$1.35.
- Chalmers of New Guinea** (Master Missionary Series). Alexander Small. George H. Doran Company, New York. \$1.35.
- David Livingstone** (Master Missionary Series). Hubert F. Livingstone Wilson. George H. Doran Company, New York. \$1.35.
- Mackay of Uganda** (Master Missionary Series). Mary Yule. George H. Doran Company, New York. \$1.35.
- The Minister's Everyday Life.** Dr. Lloyd C. Douglas. Charles Scribner's Sons, New York. \$1.75.
- Modern Religious Movements in India.** J. N. Farquhar. Macmillan Company, New York. \$1.50.



# The Sanctuary of Missions



NURSES FROM ST. AGNES'S HOSPITAL, RALEIGH, NORTH CAROLINA, PASSING THROUGH THE LICH-GATE OF ST. AUGUSTINE'S CHAPEL ON THEIR WAY TO SERVICE

*Owing to the death of Dr. Mary V. Glenton there is urgent need for a woman physician in this hospital*

## Thanksgivings

**W**E thank Thee—

That more and more the consciences of Church people are being aroused to their obligation not only to relieve but to prevent suffering and distress.

For the wonderful progress made through our institutions for higher education in China.

## Intercessions

**T**HAT it May please Thee—

To put it into the heart of some gifted woman to offer herself as a physician in our hospital for Negroes at Raleigh, North Carolina, where there is such a great opportunity for service.

To abundantly bless and reward all those who as doctors and teachers are ministering to the Negro race.

## Prayers for Church Mission of Help

**O** GOD, Who hast prepared for those who love Thee such good things as pass man's understanding, pour into the hearts of all social workers such love of persons that in their efforts for the development of better personality they may find their goal and strength in Thee, Who art the source of personality, three Persons in one God, through Jesus Christ our Lord. Amen.

## For China

**O** LORD, our Governor, Father of all men, Whose will is manifested in the history of the nations, show forth Thy power, we beseech Thee, in China, now in the time of change and reconstruction. Inspire in the hearts of the people a right ideal and move them to seek after it according to Thy laws, so that a stable government may be established and peace and happiness, truth and justice, religion and piety set forward for all generations. All this we ask through Jesus Christ our Lord.—Amen.

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# Progress of the Kingdom

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**M**ISS LINDLEY has reached China in the course of her world tour. This month we give her parting words from Manila and the beginning of her diary from the interior of China. Wu-

**With Miss Lindley** chang is the center of our work there. Obviously Miss Lindley has had an inspiring experience visiting the various stations in the Philippines and more especially those where the Woman's Auxiliary and the indefatigable United Thank Offering workers are to be found.

All of the outstanding units of our work in China will be visited. From China Miss Lindley will return to Japan, a brief stop only having been made in the course of her trip from Honolulu to Manila. India is next. Here various Anglican mission centers will be studied particularly with respect to work in behalf of women.

Once more THE SPIRIT OF MISSIONS expresses its very great pleasure of being able to present to its readers these continuing pages from the diary of a memorable journey.

**T**HIS month's issue of the magazine is strongly tintured with reports of our work in China. We here find cause for pride and thankfulness

**China This Month** because of the progress of Christianity in general and of Anglican mission enterprise in particular. This stress will be continued as preparation for the study work of next year. China will be the theme. In the medical, educational and evangelistic fields there have been monumental achievements. There have been heroes and heroines. There have been difficulties and problems, but over against these have been courage and faith and consecration, and the very

optimistic now look forward to a day when the Holy Catholic Church of China will be in every detail an autonomous institution, inheriting, however, Western Christian ideals, and a fabric, reared in China by Western Christian zeal. Already there is evident an instinct for a nationalized and unified Christian enterprise, and the probability is that both Japan and China in years to come will become laboratories where Western divergences may be fused and a newer interpretation of Christian message and method be given to the world.

Readers, we are sure, will be impressed by evidence of the vitality of the Church in China to be found in articles appearing in this issue. This will prove increasingly true as successive numbers develop further the story of Christian growth in Old Cathay.

**L**AST month we had the happy privilege of telling of the consecration of the Cathedral at Havana, and extended our congratulations to Bishop Hulse and **Bravo Canal Zone!** to his predecessor there, Bishop Knight, now coadjutor of New Jersey. Not to be outdone by their Cuban neighbors, we are privileged this month to record the consecration of St. Luke's Cathedral, Ancon, Canal Zone, and our hats are off to Bishop Morris.

Something of the importance of having the Church adequately represented in the Canal Zone is evidenced by the fact that in addition to the permanent population there forty thousand tourists each month invade the territory. And a constant stream of these tourists visit the Cathedral and worship there.

A splendid organ, memorial to Gen-



eral Gorgas, the sanitary engineer who made the digging of the Canal possible, will be placed in the Cathedral in the near future. General Gorgas is only one, however, of many distinguished men of the Army, Navy and Marine Corps who from time to time have been active in this enterprise.

The major work in the Zone is among American residents there and among English-speaking West Indian Islanders who originally were attracted by the opportunities of well-paid labor in connection with the digging of the Canal. The mission field is Colombia and the San Blas country, the latter closed to any Christian effort for more than three hundred years. Bishop Morris is personally developing a series of Colombian stations and looks forward to increasing success among these people. The whole Church, we are sure, will wish the Bishop the utmost success in his consecrated labors in a highly strategic field.

**F**OR eight successive issues THE SPIRIT OF MISSIONS has unfolded to the Church a panorama of our responsibility in Japan beginning with news of the disaster from earthquake and fire and concluding with earnest appeals from leaders of the Church for generous giving to the Reconstruction Fund. It is too early, of course, to announce the result of that effort. In due course the magazine expects to tell the story of the great task successfully accomplished, and ultimately to record the complete rehabilitation of our work in Tokyo.

There has been no exaggeration of the extent of the opportunity opened to us there. Political events here, disquieting to fellowship, merely add another reason why the Christian message of love and brotherhood be borne to these people.

Meantime we invoke the earnest intercession of the whole Church that God may strengthen and bless the Japanese bishops and priests and people

who are bravely beginning the experiment of an autonomous church. In a large measure the burden of ultimate evangelization of Japan rests upon these sons and daughters of that land. Christians there have known all the horrors of persecution and martyrdom and now have withstood trial by fire. May our united prayer be that under the blessing of God a new era of peace, prosperity and progress has dawned.

**R**EADERS of the magazine who share its editor's ambition that the broader problems of mission activities be discussed in its pages will be interested in a paragraph of a letter recently received from a missionary in the field and typical of many others. All of our fields boast men and women capable of writing convincingly and entertainingly, not only of the particular work upon which they may be engaged, but upon the work generally. This would include admission of an occasional failure, along with the successes. Most missionary publications are highly colored with optimism, revel in triumphs, record impressive advances and, in a measure, conceal the difficulties, camouflage retreats, and create the impression that the whole missionary enterprise is marching on to inevitable and early conquest of the world.

We are eagerly urging our workers to add to their many duties the task of writing the facts so that THE SPIRIT OF MISSIONS may present the case as it is to its readers, quite sure that this knowledge will only inspire to renewed consecration and loyalty to the mission cause. "We missionaries," says our correspondent, "are sometimes very lacking in properly bringing our work to the attention of the public. We become so immersed in its details and its pressing demands that we are tempted to overlook at times its broader significance. At the present time there is no medium through which the 'problems and philosophies of mission work' can be discussed. As a result there is no

interchange of thought between different parts of the fields, no unity of method, and, I am afraid, very little community of interest. Our missionary effort as a whole seems to present the appearance of a large number of isolated units rather than a unified organism. If something could be devised, for instance, which would enable the various districts of Latin America to pool their experiences and evolve a common technique it would be an achievement of no small importance."

"IT isn't so much what you do for me as that you care," said a girl to her friend, the Church Mission of Help visitor, as recorded by Mrs. Glenn in her article this month dealing with the work of that organization. Here is the secret of its success, one that has carried its work into an ever-increasing number of dioceses.

Mrs. Glenn effectively answers the question, "Why have a Church Mission of Help?" and all who react to the impelling social implications of the Gospel will be eager to insure the further success of this effort on behalf of those who, in Mrs. Glenn's thought, will not be bad "if we have faith in their power to be good."

RECENT experiences of the American group of round-the-world airmen in inhospitable Alaska have brought the vagaries of the climate of that region forcefully to public attention. One thinks with heightened admiration of priests, physicians, nurses and missionaries generally of the Church who, undaunted by cold and snow and storm and whatever of hardship any or all of these may entail, consecrate their lives to Christian service among the peoples of this remote region.

Something of the spirit with which their work is done is evidenced in the title of an article printed this month. "The Glorious Job of Being a Missionary in the Arctic" is the way Mrs. Ruth

T. Thomas thinks of the opportunity of service which she has made for herself among the Eskimos.

Mrs. Thomas is the wife of the Rev. W. A. Thomas, our "farthest north missionary". Our Presbyterian friends have gone nearer the Pole than we. They have a hospital and general mission work at Point Barrow, the very top of the world so far as Alaska is concerned. Readers will find their interest heightened by referring to a map of Alaska. They will note the long sweep of coast between Point Hope and Point Barrow, scene of the epic labors of Archdeacon Stuck and other missionaries who, far from being daunted by arctic storms that fling airplanes onto mountain tops, always have found it a "glorious job" to uphold the banner of the Cross in far places.

MORE than four thousand new subscribers, and two or three times that many readers, have joined the family of THE SPIRIT OF MISSIONS in the past few months and as we go to press with this, the June issue, the

**Our New Readers** daily mail continues to bear large numbers of new and renewed subscriptions. We have just begun an earnest effort to build this reader family to more adequate proportions with respect to the total number of communicants of the Church. We have sought to obtain representatives in parishes everywhere. We have urged that this magazine with its monthly chronicle of the mission activities of the Church is an essential part of the equipment of the Church school worker. We are advocating that Church schools subscribe to the magazine in the name of each officer and teacher and pay the modest subscription price from the general treasury. We have undertaken to broaden the field of interest of the magazine both editorially and pictorially.

We urge every present reader who finds pleasure and profit in the pages of the magazine to co-operate with us in our effort to widen its influence.



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Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.  
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# The National Council

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The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxilliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxilliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

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## Meeting of the National Council

May 14-15, 1924

**T**WENTY-ONE members of the Council were present at the meeting on May 14-15, every Province being represented.

In his opening address the chairman, Bishop Gailor, said that he was desirous of appointing the Bishop-Coadjutor of Southern Ohio, the Rev. Dr. Stewart, of Evanston, and Mr. Samuel Mather, of Cleveland, as a delegation to represent the Council at the coming Centennial of Kenyon College. Lord Kenyon, a descendant of the benefactor after whom the college is named, and a number of other prominent people, are coming over from England to be present on June 17.

November 8th of this year will be the fiftieth anniversary of the consecration of Bishop Holly, the first Haitian bishop. Bishop Carson, the present incumbent, asked for permission to mark the occasion by making an appeal for equipment at Port au Prince. As it had not been possible to include any priorities for Haiti in the Program for the Triennium, this request was gladly granted, and it is hoped that many Church people will take this occasion to show their appreciation of the self-sacrificing work Bishop Carson is doing. (See page 377 of this issue.)

The good wishes of the Council were sent to the Ven. John C. White, who, at the time of the meeting, was being consecrated as Bishop of Springfield.

A communication from Mr. Ira W. Stratton regarding increased lay activity in the Church was placed in the hands of a committee to be referred to the next General Convention.

The Bishop of Pittsburgh has requested the appointment of a Commission of the Church on International Peace and Good Will. This was referred to the Depart-

ment of Social Service, which has been very active in arousing the sentiment of the Church in this matter.

At the invitation of the chairman, Mar Timotheus, Metropolitan of the Nestorian Church, addressed the meeting, pleading for the sympathy of American Churchmen for his suffering people who had lost their families, their property, their churches—everything. He disclaimed the generally accepted belief that the Nestorians were not orthodox and said such an error had arisen through misunderstanding.

The report of the committee on reconstruction in Japan showed that the details of the Reconstruction Fund had been delegated to a committee of which Lewis B. Franklin, Vice-president and Treasurer of the Council is chairman, and Dr. John W. Wood, Executive Secretary of the Department of Missions, Vice-Chairman. A gift of \$100,000 from Mr. Samuel Mather was announced and an appreciative message sent to Mr. Mather. A cable from Tokyo also announced that the Japanese Minister of Education had voluntarily offered a loan of \$34,000 (gold) to St. Paul's Middle School, Tokyo, without interest, for five years, interest thereafter to be at the rate of 5 per cent. This generous offer was accepted and the thanks of the Council transmitted to Tokyo.

The Council felt that the recent action of Congress in relation to the exclusion of the Japanese from the United States demanded serious consideration. The following resolutions were adopted:

**Whereas:** The National Council of the Protestant Episcopal Church in the United States of America has received from its missionaries in Japan messages calling at-



tention to the harmful effect upon the friendly relations between Japan and America caused by the agitation which has resulted in the section of the pending Immigration Bill excluding Japan from the operations of the quota provisions of the bill; and,

Whereas: In the opinion of the Council it is essential that our Immigration Laws should tend to preserve and strengthen the traditional friendship between the Governments of the United States and Japan.

Resolved: That the National Council respectfully expresses to the President of the United States its request that the proposed Immigration Bill shall be so modified as to relieve the Japanese people of cause for misunderstanding and our own Government of reproach.

Further Resolved: That the President of the National Council be requested to correspond with the President of the United States requesting an opportunity for himself and the Right Rev. Charles S. Reifsnider, L.H.D., Suffragan to Bishop McKim, to present in person the attitude of this Church with regard to the proposed legislation.

**Department of Missions:** A statement had been received from Bishop Roots of Hankow to the effect that he had resigned as one of the Executive Secretaries of the National Christian Council in Shanghai and was about to return to Hankow, the House of Bishops having thought his services more needed in his diocese. In view of this withdrawal, and in pursuance of a resolution of the General Convention of 1922, the matter of an annual payment of a sum, not to exceed \$3,000, was referred to the President of the Council in consultation with Bishop Graves, Presiding Bishop of the Church in China.

The Presiding Bishop has requested Bishop Capers of West Texas to take oversight of Mexico, to relieve Bishop Howden. The Council felt that there was urgent need that a bishop should be elected to that field, and a resolution was adopted to that effect, which, it is hoped, will be acted upon at the next meeting of the House of Bishops.

An appropriation was made for a parish house in Hirosaki, in the diocese of North Tokyo, where the Rev. S. H. Nichols is doing admirable work.

**Department of Religious Education:** The Secretary reported a most successful conference of educational secretaries at Brookline, Mass. Seventy-three delegates from sixty-two dioceses were present.

A Handbook for the use of societies of young people has been prepared and is now

available at ten cents a copy or five cents if ordered in quantities.

The resignation of Miss Agnes Hall, Secretary for Women Students, was accepted with regret. Bishop Brent of Western New York was elected a member of the department.

**Department of Social Service:** The secretary gave notice of two important conferences: one at Toronto, where social service workers from all over the country would meet, the other at Madison, Wisconsin, for rural clergy. This is the conference which proved most helpful last year.

Miss Mildred Carpenter, Secretary for Church Institutions, has been obliged through illness to resign. Great regret was felt at this announcement.

**Department of Publicity:** Since the last meeting this department has been engaged almost wholly in efforts on behalf of the Japan Reconstruction Fund. Two issues of *The Church at Work* and six numbers of *THE SPIRIT OF MISSIONS* were largely devoted to that purpose. *The Church at Work* is sending out 35,000 more copies than at the beginning of the year, in response solely to requisitions from the field. A movement is on foot to put this paper on a strictly subscription basis at a rate of ten cents a year. *THE SPIRIT OF MISSIONS* has also made a net gain of 3,500 subscriptions in the past year.

**Field Department:** The resignation of the Rev. J. M. B. Gill, as General Secretary was accepted and he was made an associate secretary, to serve without remuneration.

The Council expressed its great appreciation of the assistance given by the Rev. B. H. Reinheimer in the Eighth Province. This was made possible by the kindness of the diocese of Southern Ohio, as is set forth in full on page 418.

The committee appointed by the Council to confer with the committee appointed by the House of Bishops on a possible joint meeting between the House of Bishops and the National Council, reported by recommending that such a meeting be held during the week of October 6th, at which time one of the subjects for discussion should be *How to build, present and execute the Program for the next Triennium*. This report was adopted. If this meeting is held it should be productive of much good.

The Council voted that the meeting called for July should not be held unless there seemed imperative need for it. The Council, therefore, adjourned to meet with the House of Bishops on October 6th, unless called earlier by the President.

## Missions and Church Extension

John W. Wood, D.C.L., Secretary

### Meeting of the Department of Missions

THE Department of Missions met as usual on the day preceding the Council meeting. Much of the business transacted has been already noted. In the Foreign-Born Americans Division small appropriations were made to aid two Hungarian students who are coming to this country for post-graduate work in theology and toward the salary of a lay assistant in the New Brunswick Hungarian parish. Provision was also made for the expenses of the Rev. F. H. Sleep, who is to survey the situation of the Old Assyrians here.

Word had been received from Bishop Graves that he had been able to procure a site for the new St. Luke's Hospital in Shanghai. The resignation of Dr. J. L. McSparran, in charge of St. Barnabas's Hospital, Osaka, was accepted with regret.

This summer Miss Alice Wright, superintendent, and Miss Cotchett, nurse, at St. Mark's Mission, Nenana, Alaska, are both due to leave on furlough. In this emergency Miss A. I. Rowntree, who was formerly a missionary nurse in Alaska, has volunteered to spend a year at Nenana assisting Miss Blacknall, who will be in charge during Miss Wright's absence.

The Ven. W. W. Steel, Archdeacon of Havana, who has served for nineteen years in Cuba, has tendered his resignation. The following resolution testifies to the estimation in which he was held:

**Resolved:** That the Department of Missions has heard with regret of the resignation from the District of Cuba of the Ven. W. W. Steel. For nineteen years it has been a constant

cause of gratitude to the Church at home to know that in the Cuban District it has had so faithful a representative and missionary as Archdeacon Steel, and it wishes to assure him that it thanks God for his many years of service and wishes him many more years of usefulness in the homeland.

In March an important conference of societies interested in Liberia was held, at which Bishop Overs was present and a scheme for improving educational work in that country was worked out. The Department heard with satisfaction of the formation of an Advisory Committee on Education in Liberia, to act under the direction of societies and mission boards having interests in that country and made a small appropriation to help meet the expenses of the plan.

Twenty-two appointments to the distant fields were made as follows:

**Alaska:** Miss Florence B. Huband, Miss Florence Keefe, the Rev. W. S. Stoney; **Anking:** Mr. Patrick C. Gilmore; **Brazil:** the Rev. A. N. Roberts; **Hankow:** Miss Christine T. Barr, U. T. O., Mr. Frederick C. Brown, Miss Margaret Childs, Miss Ruth H. Hornbeck, U. T. O., Mr. Robert H. Kirkwood, Mr. Arthur G. Melvin, Miss Marie J. Ravenel, Dr. Margaret C. Richey; **Honolulu:** the Rev. Henry A. Willey; **Philippines:** Miss Dorothea Taverner; **Porto Rico:** Miss Ethel M. Robinson; **Shanghai:** Miss Olive R. Burl, Miss Coral Clark, Miss Julia K. Cook, the Rev. John F. Davidson, Miss Viola A. McGoldrick, Mr. David H. Porterfield.

### Educational Division

William C. Sturgis, Ph.D., Secretary

### You Said It! It Is!

IS it a good thing to go away in the summer and get out of your holiday a kind of zest for life that will carry you on joyously through the humdrum periods ahead?

Is it a good thing to get out of your holiday some increase of knowledge that widens your sympathies, makes you more effective?

Is it a good thing to get out of your vacation what we call just fun—being foolish, playing absurd games, hiking, swimming or lying in green grass watching white clouds?

Is it a good thing to get out of your

vacation new friendships, to have met people you like and admire, people your own age, people younger, people older—to have talked and played with them, learned from them?

You said it! It is!

And such a vacation you may have almost for the asking at any one of more than thirty places this summer.

The Summer Conferences arranged by your Church will give you all these things and more, ideal surroundings and a life in which you are spiritually fed, physically refreshed.



# THE SPIRIT OF MISSIONS

## SUMMER SCHOOLS FOR 1924

### PROVINCE OF NEW ENGLAND

- June 23-July 3—Wellesley Conference, Wellesley, Mass. Miss J. F. Bumstead, 12 Berkeley St., Cambridge, Mass.  
 June 28-July 7—Church Conference of the Province of New England, St. Paul's School, Concord, N. H. Rev. Malcolm Taylor, 1 Joy St., Boston, Mass.

### PROVINCE OF NEW YORK AND NEW JERSEY

- June 30-July 11—Summer School of Province of New York and New Jersey, Geneva, N. Y. Mrs. Gerald H. Lewis, Beacon, N. Y.  
 June 30-July 11—Summer School for Church workers, Princeton, N. J. Rev. Chas. B. Ackley, 101 Lawrence St., New York City, N. Y.

### PROVINCE OF WASHINGTON

- June 23-July 4—Virginia Summer School of Religious Education, Sweetbrier College, Sweetbrier, Va. Rev. E. R. Carter, 415 High St., Petersburg, Va.  
 July 7-18—Conneaut Lake Summer School, Exposition Park, Conneaut Lake. Rev. Edward Owen, Sharon, Pa.  
 June 23-28—Bishop Thorpe Manor Summer School, South Bethlehem, Pa. Ven. H. W. Diller, Pottsville, Pa.  
 July 7-14—Summer Conference of Church Workers, Eaglesmere, Pa. Rev. B. T. Rodgers, D.D., Sunbury, Pa.  
 June 23-28—Peninsula Summer School, Ocean City, Md. Rev. Chas. L. Atwater, Chestertown, Md.  
 ——— Summer School of Religious Education, Diocese Southwestern Virginia, Virginia Episcopal School, Lynchburg, Va. Rev. K. M. Block, Roanoke, Va.  
 July 21-August 1—Province Summer School for Colored Church Workers, Lawrenceville, Va. Ven. J. S. Russell, D.D., St. Paul's School, Lawrenceville, Va.

### PROVINCE OF SEWANEE

- July 23-August 5—Mississippi Teacher Training School, All Saints' Episcopal College, Vicksburg, Miss. Rev. C. A. Ross, Canton, Miss.  
 August 7-21—Summer Training School for Workers, Sewanee, Tenn. Rev. Mercer P. Logan, Monteagle, Tenn.  
 July 24-August 7—Young People's Department of the Sewanee Training School, Sewanee, Tenn. Rt. Rev. C. S. Quin, Houston, Texas.  
 August 7-21—Sewanee Clergy Conference, Sewanee, Tenn. Rev. J. A. Schaad, 281 Fourth Ave., New York City.  
 June 2-6—St. Augustine's Conference (Colored), Raleigh, N. C. Lawrence P. Oxley, St. Augustine's School, Raleigh, N. C.  
 June 15-21—Versailles, Ky. Rev. Jas. D. Gibson, Covington, Ky.  
 June 24-July 5—Blue Ridge, N. C.  
 June 7-18—Louisiana Young People's Service League, Annual Camp Conference, Bay St. Louis, Miss. Rev. J. S. Ditchburn, 1519 Clio St., New Orleans, La.

### PROVINCE OF MID-WEST

- June 16-21—Summer Conference for Church Workers, Vawter Park, Lake Wawasee, Ind. Rev. C. E. Bigler, 111 North Market St., Kokomo, Ind.  
 June 30-July 11—Racine Conference, Racine, Wis. Rev. Gerald G. Moore, 2901 Logan Blvd., Chicago, Ill.  
 July 14-25—Racine Clergy Conference, Racine, Wis. Rev. J. A. Schaad, 281 Fourth Ave., New York, N. Y.  
 July 7-17—Michigan Summer Conference, Hillsdale, Mich. Mr. E. E. Piper, 63 Hancock Ave., E. Detroit, Mich.  
 June 23-July 5—Gambier Conference, Gambier, Ohio. Rev. John R. Stalker, 420 South Lincoln Ave., Massillon, Ohio.  
 June 16-27—Summer School for Clergy, Nashotah House, Nashotah, Wis. Very Rev. Benj. F. P. Ivins, D.D., Nashotah House, Nashotah, Wis.  
 ——— Faribault Summer School, Faribault, Minn. Mr. Walter Keiter, 131 East 14th St., Minneapolis, Minn.  
 ——— Summer Conference for Church School Workers, Evergreen, Colo. Rev. R. S. Chalmers, St. Matthew's Cathedral, Dallas, Texas.  
 August 10-24—Evergreen Clergy Conference, Evergreen, Colo. Rev. J. A. Schaad, 281 Fourth Ave., New York, N. Y.  
 June 17-26—Summer Conference for Church Workers, Sioux Falls, S. D. Rt. Rev. Hugh Burleson, 328 East 21st St., Sioux Falls, S. D.  
 August 7-13—Chico Hot Springs, Montana. Rt. Rev. H. H. H. Fox, 244 Lewis Ave., Billings, Mont.

### PROVINCE OF THE SOUTHWEST

- June 9-14—Summer School of Methods, Norman, Okla. Mrs. Carrie Templeton, 1219 E. S. Blvd., Muskogee, Okla.  
 ——— Diocese of W. Texas, Boerne, Texas. Rev. R. T. McCutchen, 203 North Bridge St., Victoria, Texas.  
 June 4-8—Bethany College, Topeka, Kan. Rt. Rev. Jas. Wise, D.D., Topeka, Kan.  
 July 8-18—Religious Education Conference for Diocese of Texas, Camp Allen. Diocesan Office, 1117 Texas Ave., Houston, Texas.  
 June 9-14—Dallas, Texas.

### PROVINCE OF THE PACIFIC

- July 19-28—Oregon Summer School for Clergy and Church Workers, Chautauqua Park, Gladstone, Ore. Ven. J. C. Black, Ainsworth Bldg., Portland, Ore.  
 June 23-July 1—Summer Vacation Conference, Asilomar, Cal. Rev. Lloyd Thomas, 521 29th St., Oakland, Cal.  
 July 9-15—Los Angeles Summer School, Harvard School, Los Angeles, Cal. Rt. Rev. W. B. Stevens, D.D., 619 S. Figueroa St., Los Angeles, Cal.  
 July 7-16—Utah Summer School, Rowland Hall, Salt Lake City, Utah. Rev. H. E. Henriques, 1595 South Ninth East St., Salt Lake City, Utah.  
 July 1-11—Spokane Summer School for Church Workers, McDonald Point, Lake Coeur d' Alene, Idaho. Rev. Herman R. Page, Yakima, Wash.  
 June 12-19—Spokane Summer School for Church Workers, Moore, Lake Chelan, Wash. Rev. Herman R. Page, Yakima, Wash.

THE NATIONAL COUNCIL  
**Foreign-Born Americans Division**

The Rev. Thomas Burgess, Secretary

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### The Archbishop of India

MAR TIMOTHEUS, Archbishop of Malabar, India, official representative of the Nestorian Patriarch, has recently come to this country. Except in India, the once great Church of the Assyrians is now but a pitiful remnant exiled from their Mesopotamian home. He is visiting the few colonies of his people in America, most of whom are holding their services through the hospitality of our parishes and is bringing to them new courage and harmony. He was received by and addressed the National Council at their May meeting.

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### A New Venture in the East

THE Rev. Charles Thorley Bridgeman sailed for Jerusalem May 17th to begin the new great venture of our Church of helping the Eastern Churches from within. Two farewell services were given for him, one in the Church Missions House Chapel, where, with Bishop Gailor as celebrant, the whole staff and friends, including Eastern Bishops, gathered to pray for his safe voyage and success.

The other was at St. Thomas's Church, where Bishop Gailor, Bishop Lloyd and Archbishop Papken, the official representative to our Church of the Armenian Patriarch of Jerusalem made addresses. Bishop Lloyd said that this was the beginning of one of the greatest projects the Church had ever undertaken, and after the service told Dr. Stires that in future years St. Thomas's Church would write this occasion down as one of the most important events in its history.

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### Please Send Stories

THE little new periodical of the Division, "Foreigners or Friends", is intended for a medium of the experiences of our parish. The Division depends upon material sent in. Only thus can the experience of each be made available for all.

We earnestly ask that all in touch with the foreign-born will send in brief and striking items. These should be in a *form ready for use*, as the Division is not equipped for extensive editorial rewriting. Please cooperate for the sake of the rest.

## Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

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### Social Service Principles in Action

FIRST, they must teach and guide our efforts so that they may always be aimed at the immediate relief of suffering and distress. Our parish has probably at this moment individuals in misery, poor or sick or hindered; families broken up, youngsters in trouble, somebody haled to court. In such cases we have a plain and pressing duty, a pastoral relation that arises out of our Church membership. Can you picture what it would mean to a busy parish priest to feel that he had his whole parish behind him when he made his pastoral calls, to feel that certain aspects of the pastoral work could be safely deputed to intelligent assistance? A certain parishioner relates with a thrill of admiration how one day during a coal famine while downtown he found his rector standing in line to get a bag of coal for a bedridden old lady who had no one else to help her. Let your prayers rise up in gratitude for the example of that holy man! But could there not be a number of the laity

who could do just that for him and leave him freer to do what they could not?

And beyond the limits of the parish there are identical problems which call to us just as insistently for action. They are not fellow-parishioners in distress but they are fellow-citizens, and if we have an obligation to those of the household of faith as being members of the same parish, we have no less an obligation to those who while not in the parish are fellow-citizens in the same community.

This is what we might call remedial social service. People are in need now. We help them now. We find homes for the abandoned aged, hospitals for the sick, a refuge for the unmarried woman about to become a mother, a friend for the man in jail, and for his family, a summer's outing for tired parents or for little children who wilt in the glare of the city's hot streets. We look into our hospitals and homes, and other institutions, that they may be rightly equipped for



their work, we support them, we visit the inmates, and if we have vision we pray for those who work there, whose daily round is a temptation to callousness and whose contribution is sometimes little appreciated. That is one end, to bring relief to a situation that needs relief, promptly and effectually.

The second end is preventive. If dance halls are likely to be surrounded by certain vicious influences, we mobilize the forces of social service to remove not the dance halls but the vicious influences. If the moving picture films in our community run to the banal, the sordid, the vulgar, we get together the public-minded people and remove not the moving picture house but the poor film. If we find certain bad housing conditions for which there is no relief, or the recurrence of preventable industrial accidents, we band together to obtain proper laws to control these things.

And finally there is the end which we shall call constructive social service. We cannot be satisfied with finding refuge for the unmarried mother, we must ask why she is where she is and seek to build up in her that which will give her a different vision of life and its joys and responsibilities. And what we seek to build is not only a new attitude toward life in her, but also a new attitude

toward her by society, a responsibility for her before she has wandered into strange paths.

We cannot be satisfied to mend broken homes, we must seek the reasons why homes are broken. We must feed the hungry as they stand in line and at the same time seek to build into our society that which obviates bread lines. This is not an end which may be segregated from the others. Every bit of good social work is of relief, is preventive, is constructive. But none the less it is profitable for us to have the ends in view and to realize that our ultimate goal is a new society. We shall want to know whether Christians are prepared to face continued industrial strife, continued wars each more terrible than the one before, continued recruiting of the forces of prostitution, of the feeble-minded, of the delinquent. We must be constructing day by day a social mind, informed and indwelt by the spirit of Christ, growing ever more extensive, until Christian opinion shall not so much dictate what shall be, as revolt from what has been, until the common Christian conscience finally made social, shall be sensitive in some manner as the heart of God is sensitive to the bitterness and the foolishness and the cruelty which now blight and maim and hinder the whole human race.

## Field Department

The Rev. R. Bland Mitchell, Executive Secretary

### A Friend in Need in the Eighth Province

THE National Council several months ago received a communication from the officers of the Eighth Province concerning the proposed establishment of a Field Department in that Province which would ally itself closely with the dioceses and districts in the Province and be an agent of the National Field Department. The great distance from the Church Missions House, together with the scarcity of secretaries in the National Field Department, had often prevented as close a cooperation with the Eighth Province as desired. By organizing a Provincial Field Department it was thought by the members of the Eighth Province that the National Council could more closely keep in touch with their dioceses and districts. This plan was concurred in by the National Council at its February meeting.

The National Field Department felt that it was necessary to detail one of the Secretaries for the Eighth Province, immediately, in order that such a representative might go from diocese to diocese meeting the clergy and people, explaining the present plans of the National Council on Church organization in the parish, diocese and province, thus pre-

paring the way for the establishment of a Provincial Field Department. The resignation of the Rev. J. M. B. Gill of the Field Department to resume parish work made it impossible to send him as was previously planned. The Rev. B. H. Reinheimer, the able Executive Secretary of Southern Ohio, was invited to make this journey for the National Council and because of the kindness of his diocese he was able to accept the invitation and the middle of March found him beginning an itinerary through the Eighth Province which has proved to be most beneficial to all concerned.

We have it on good authority that Mr. Reinheimer's trip met with great favor and success. Mr. Reinheimer writes that he thoroughly enjoyed himself and the bishops and clergy write that the conferences were most helpful in every way. As one bishop put it, "Mr. Reinheimer did one of the most splendid pieces of work we have ever had done in the Diocese". He made over twenty-five addresses and held innumerable conferences with Bishops and Councils, groups of clergy and laity, vestries, diocesan Auxiliary meetings and every description of meetings

and conferences possible. Besides these he had many private interviews with clergy and laity.

The National Council and the whole of the Eighth Province owe to the Rev. Mr. Reinheimer, and to the diocese of Southern Ohio which was gracious enough to spare him, a debt of gratitude that will be most difficult to pay.

**T**HE Field Department announces with great regret the resignation of the Rev. J. M. B. Gill effective April 1st. Mr. Gill was elected general secretary of the department upon his return from China, where he had conducted a notable work covering a period of fourteen years. He has resigned to become the rector of St. Paul's Church, Petersburg, Virginia. Mr. Gill went from the Field Department after a most successful period of service. From all over the Church great regret has been sounded that so valuable a man nationally should be removed from broad contact with the Church at this time. However, feeling that it was his duty Mr. Gill accepted the call to Petersburg, Virginia, and the National Council concurred with his desire. Thus the Field Department

has sent back two of its general secretaries to parish life within a year, the Rev. B. T. Kemerer, who is now rector of St. Clement's Church, El Paso, Texas, and the Rev. J. M. B. Gill, St. Paul's, Petersburg, Virginia.

**T**HE Dean of a Cathedral in the Middle West writes us: "The details of organizing this Cathedral parish into zones, etc., have been delayed, but a map is now being prepared, and we hope to spring the plan just after Easter, and get it oiled up for spring calling, then to use it full blast in the fall for Program-Making (September) and Every-Member Canvass (November). I want to do it in every detail along the lines of the suggestions in Bulletin No. 40 and for this reason: Every time I have adopted and used in every detail a plan from the Field Department, I have been rewarded by a larger success than I had dreamed. Of course I believe one has to decide for his own parish whether a particular plan is the thing, or if the time is right, but your plans are workable. I refer especially to the Program Conference and the Every-Member Canvass.

## Speakers' Bureau

Miss Jean W. Underhill, in Charge

**F**OLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers, except Department Secretaries, should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

### ALASKA

Miss M. L. Bartberger (Province 3).

### BRAZIL

Rev. J. W. Morris, D.D. (Province 3).

### CHINA

The Rev. Dr. Y. Y. Tsu (Province 2).

Dr. Mary James (Province 3).

Deaconess Edith Hart (Province 3).

The Rev. F. G. Deis and Mrs. Deis (Province 5).

Rev. Edmund L. Souder (Province 3).

Miss Mary R. Ogden (Province 2).

Rev. P. L. Tsen (Province 3).

Prof. C. F. Remer, Ph.D. (Province 1).

Dr. and Mrs. Paul Wakefield (Province 5).

Miss Elizabeth Barber, of Anking (Province 3).

### CUBA

Miss S. W. Ashhurst (Province 2).

### JAPAN

Bishop H. St. G. Tucker (Province 3).

Rev. R. W. Andrews (Province 8).

Rev. P. Nagata (Province 3).

Rev. K. Matsumoto (Province 2).

Miss B. R. Babcock (Province 7).

Miss A. Grace Denton (Province 1).

Mr. A. R. McKechnie (Province 6).

Rev. J. H. Lloyd (Province 3).

Rev. George Wallace, D.D. (Province 6).

### LIBERIA

Mrs. E. M. Moort (Province 3).

Rev. E. L. Haines (Province 2).

### MEXICO

Mrs. Ralph Putnam (Province 7).

Miss Martha Bullitt (Province 2).

### NEGRO

Archdeacon Russell (Province 3).

Mrs. A. B. Hunter (Province 2).

### SOUTHERN HIGHLANDERS

Rev. W. S. Claiborne (Province 2).



## Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

### Meeting of the Executive Board

THE May meeting of the Executive Board was held at the Church Missions House on May 9th and 12th. As is customary, the meetings on both days were preceded by a celebration of the Holy Communion in the Chapel. The sessions were presided over by the Chairman, Mrs. A. S. Phelps. The Secretary, Mrs. Marcellin C. Adams, had been recalled when on her way to New York by serious illness in her family. In her absence her duties were shared by Mrs. Kingman N. Robins and by Mrs. Wilson Johnston.

The following answered to the roll call: Mrs. Butler, Miss Corey, Mrs. Johnston, Miss Magill, Miss Matthews, Mrs. Pano-coast, Mrs. Payson, Mrs. Phelps, Mrs. Robins, Mrs. Thorne, Miss Weed and Miss Winston, the absent members being Mrs. Adams, Mrs. Dix, Mrs. Prince, Mrs. Clark and Miss Brent. The secretaries present were Mrs. Wade, Miss Boyer and Miss Tillotson.

At the opening of the first session a most interesting letter from Miss Lindley was read. Written at Kiukiang, in the district of Anking, the letter brought to the Board not alone the personal messages which were so greatly appreciated, but also penetrating comments upon the life of the country, and vivid descriptions of scenes and conditions. Miss Lindley wrote also of what was done at the Synod of the Chung Hua Sheng Kung Hui recently held in Canton in regard to the relation of Bishop Roots to the National Christian Council. A copy of the letter which Bishop Roots has sent to his diocese has been received by Dr. Wood. This was read to the Board, the whole matter was discussed with deep interest, great sympathy was expressed for Bishop Roots, and the appreciation felt by the Board for the wisdom and devotion of the Bishop in the difficult decision which he has been obliged to make was expressed in the following resolution:

Whereas, the Executive Board of the Woman's Auxiliary to the National Council, in May assembled, has heard with the deepest interest the letter written by Bishop Logan H. Roots to his fellow-workers in the District of Hankow, explaining the action taken by the Synod of the Chung Hua Sheng Kung Hui recently held at Canton;

Be it resolved, That we wish to record our deepest appreciation of the spirit which Bishop Roots has shown

in a most difficult situation, and to assure him of our great sympathy with his desire to promote Christian unity in China. It is our belief that his decision has already furthered the cause of unity, and we beg to assure him of our prayers, not only for him in his work in the District of Hankow, but especially in his coöperation with the National Christian Council in China.

The reports of the secretaries called the attention of the Board to certain phases of their work which was of especial interest. Mrs. Wade spoke of the striking increase in the volume and value of the Supply Work as evidenced by the following comparative figures:

In 1919.....\$214,293.40

In 1923..... 324,438.95

Miss Boyer reported that there had been during the past year a marked increase in the number of classes held, and that in her own classes there had been an unusual number of young women. The *Suggestions to Leaders* to accompany the text-book on Japan had gone through three editions, a record never previously equalled. Miss Boyer also announced that the text-book for the coming year, *China's Real Revolution*, is ready and that the *Suggestions to Leaders*, which she is preparing, will go to press early in the summer.

Miss Tillotson spoke of the gratifying advance in the general work of the Auxiliary which the annual reports had revealed, one of the most striking features being the growth of coöperative effort, which shows itself in the large number of guilds and other organizations sharing in some form of work which in the past had been the concern of the Auxiliary alone. Mention was also made of the necessity of the realization that there are a large number of business and professional women as yet uninterested in Auxiliary work. The subject was carefully discussed, and a resolution passed calling for a careful study throughout the Church of the possibility of coming more closely in touch with this important group. It was the desire of the Board that, by the next Triennial meeting in New Orleans, the Auxiliary might be ready to present certain findings which will serve as a basis for a definite policy, which should result in a closer approach on the part of the Auxiliary to the business and professional women who are in the Church.

The report also recorded the fact that as

this is the last full year before the Triennial, the subject of the promotion of the United Thank Offering is of the utmost importance. The annual reports reveal that in all but a few dioceses the offering shows an increase. It was suggested, however, that an even greater effort should be made to bring the offering to the attention of all women of the Church, so that they might have a share in this great endeavor. In the same report mention was made of the excellent work of Mrs. D. D. Taber, United Thank Offering Field Worker, who has lately been spending several weeks in the diocese of Georgia.

A report on the Racine National Center for Devotion and Conference was made by Miss Matthews, who gave many interesting facts about the progress which is being made. Under Mrs. Biller's management the house has been made most attractive, and will be opened for use on May 19th. Many notable meetings are being planned, among them a conference of the Diocesan Auxiliary presidents of the Fifth Province in May.

The committee in charge of the publication of *The Life of Miss Emery*, written by Miss Margaret A. Tomes, reported that the book had come from the press. The publishers have prepared a volume most attractive in form and moderate in price, which, as a worthy record of a great life, far-reaching in its influence, must commend itself to all women of the Church. The provincial representatives on the Board were urged to take up with each diocese the matter of the sale of the book.

Miss Winston, Chairman of the Committee on the National Specials, reported that the "playlet" on the Special prepared by one of the officers of the Diocese of Upper South Carolina had been widely distributed, also that a second playlet based upon the first, but somewhat longer and more elaborate in treatment, had also been used in many places. In the absence of Mrs. Prince, the treasurer for the Woman's Auxiliary Specials, her report was read by Miss Winston. It showed that on May 1st there was in hand, in cash and pledges, the sum of \$62,450.00.

It was reported to the Board that the Advisory Committee on the Training School for Colored Women Workers, appointed by the National Council at its February meeting, had had a meeting at which matters relating to the School were carefully considered. In several of Miss Lindley's letters she has spoken of the fact that her experience in the Orient has further strengthened her conviction of the need for the residence in New York so that our missionaries on furlough and candidates in training may have the advantages which it will offer. Miss Lindley's messages were read to the Board, and carefully considered by them.

The Emery Fund Committee reported that grants had been made to some of our missionaries on furlough when illness or other emergency had made the gift an especially timely one, also that a certain number of scholarships for summer conferences were available for missionaries and candidates in training.

The Committee on Publications reported that it had prepared outlines for two leaflets; one containing suggestions for devotions at the regular meetings of parish branches of the Auxiliary, the second leaflet being on the subject of the National Specials. These leaflets will be published in due time, notice of their appearance being given in *THE SPIRIT OF MISSIONS*.

In the absence of Miss Weed, who was compelled to leave early in order to be present at a Provincial meeting at Atlanta, Georgia, the report of the Committee on the United Thank Offering was presented by Mrs. Hermon B. Butler. The report contained the suggestion that, looking toward the further promotion of the United Thank Offering during the months before the Triennial, the United Thank Offering Committee of the Executive Board be requested to collect data and to send such information to the diocesan custodians.

Among the items on the agenda was the Church Service League, the particular question considered being, "What can the Woman's Auxiliary do to set forward the work of the League?" Mr. McKinstry of the Field Department, who is the Secretary of the Commission on the Church Service League, addressed the Board on the above subject. Mr. McKinstry felt that one of the most effective ways in which the Church Service League idea might be strengthened in a parish was through the educational medium. The Auxiliary can render valuable assistance here by helping to organize discussion groups and by furnishing leaders.

The Board had the great pleasure of a visit from Mrs. Monteagle, a former member of the Board, who was in New York. It was a great regret that her visit had to be a short one. The Board heard with concern of the serious illness of Miss Mildred Carpenter, one of the secretaries of the Department of Christian Social Service. A message of loving sympathy was sent to her in the name of the Board.

**I**NSTEAD of the April Officers' Conference, a Quiet Hour for Auxiliary Officers was conducted at the Missions House on April 10, 1924, by the Right Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York. This Quiet Hour was a fitting close to the Officers' Conferences of the year, pointing the way, as it did, to the goal of all of the activities of the Woman's Auxiliary—the establishment of the Kingdom.



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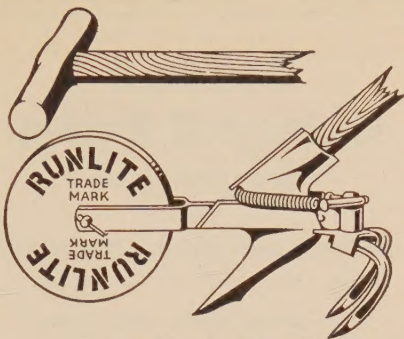
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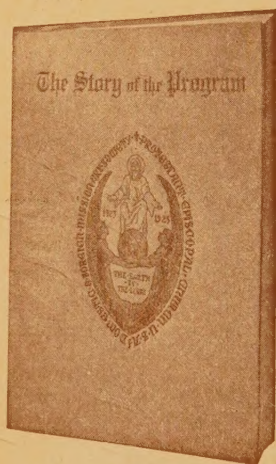
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